MUDRĀRĀKSHASA

OR

THE SIGNET RING

A SANSKRIT DRAMA IN SEVEN ACTS

BY

VIŚĀKHADATTA

महाकविश्रीविशाखदत्तप्रणीत

मुद्राराक्षसम्

CRITICALLY EDITED WITH COPIOUS NOTES, TRANSLATION, INTRODUCTION AND APPENDICES INDICES ETC

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PREFACE

The Mudrārākshasa was first published by me in the year 1900 While revising the Gujarathi translation of it which had appeared in a leading journal between the years 1884 and 1888 I noticed several discrepancies in the traditionally accepted Sanskrit text, which were given with my comments in my Gujarathi Mudrārākshasa of 1889 A leisurely study disclosed further discrepancies, which were too many to be adequately dealt with in an appendix of my Gujarathi translation There were besides, certain wrong notions about the source of the play and about some of the incidents and characters which stood in need of correction This was the origin of the edition of 1900 It was prepared with the help of two manuscripts belonging to the Government Oriental Manuscripts Library, Madras But I principally depended on the scholarly edition* of the late Hon Mr Telang

A dozen years later Dr Hillebrandt of Breslau published in 1912 A D another edition of the play with the assistance of the German Oriental Society The learned Scholar collected many old and rare manuscripts of the play in India and Europe and gave a collection of readings not to be found elsewhere I consulted it in the preparation of the third edition of my Gujarathi Mudrārākshasa, and while so doing I noticed with pleasure forty per cent of my conjectural emendations supported or verified by the codices of readings given by the painstaking German

* It was published in 1884 and republished in 1893

scholar Encouraged by it I thought of revising my edition and bringing it up to date, when in December last the enterprising Manager of the Oriental Book-Supplying Agency, Poona, at the suggestion of Dr. S K Belvalkar of the Deccan College, invited me to re-edit my Mudrārākshasa It was a hard task. The text required to be recast, the notes to be supplemented and the introduction to be rewritten. There was no continuous translation into English which could save the reader from the pitfalls of commentators, guides etc After some hesitation caused by the insufficiency of time at my disposal I accepted the invitation, being interested in the revision of the Sanskrit text for a fresh edition of my Gujarathi Mudrārākshasa The credit, then, of bringing out the present edition, belongs to the firm that has been doing so much to facilitate the study of Sanskrit Literature

I drop the various readings in this edition They may be studied from the Hon Mr Telang's or Dr Hillebrandt's edition, particularly the latter's I am in consequence required to be very scrupulous about the text I have not merely to follow blindly the majority, but to choose and adopt the best reading available In doing this I several times differ from Prof Tārānātha, Mr Telang and Dr Hillebrandt I then take care to give their readings in foot-notes with the letters M,T and H attached to them In those cases when the text is corrupt and the readings of manuscripts fail to help us, I propose emendations which, too, are given in foot-notes A large number of them consists of palpable errors and repetitions They call for no comments Others are discussed in the Notes

The translation, which is neither uniformly close, nor free, will help the reader to interpret the author rightly, to understand the plot clearly, to read the characters correctly and to appreciate the merits of the play independently It is also meant to supply in a way the want of a running commentary

Points requiring special treatment are dealt with in the notes These are rather expository than grammatical Whenever I depart from the traditional interpretation, I take pains to quote my authorities or to refer to them

In the introduction I try to introduce to the reader the author, the patron of his family and the plays composed by him It is needless to say that I am personally responsible for many of the statements made in it

The present edition divides the text into as many parts as there are acts For the sake of convenience the prologue and the interludes go with the acts that come after them Each of the seven parts is further subdivided into as many sections as there are verses Each section thus consists of a verse with or without some prose going after it The lines of prose in each section are duly numbered Practically the scheme works well I am indebted to Dr Belvalkar for it It has been borrowed from the learned Doctor's edition of Uttararāmacharita

Before I take leave of my readers, I gratefully mention that the Manager, of the Oriental Book-Supplying Agency, Dr N G Sardesai, accepted my manuscript in pencil, got it copied in ink and carried it

through press, but for which kind help the edition would not have been out in time I am also thankful to the firm for affording me an opportunity of thoroughly revising the Sanskrit text as a preliminary to the preparation of the Sixth Edition of my Gujarathi translation of the play* It was possible to bring out the edition at such a short notice, and withal so neatly, mainly by reason of the whole-hearted co-operation of Mr Nanasaheb Gondhalekar and of Mr C R Naidu, the Monotype operator at the Jagaddhitecchu Press, to both of whom are due our best thanks

AHMEDABAD
June 15 1923

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* The attention of bibliophiles is drawn to the editions of the Mudrārākshasa by Mr M R Kale B A by Prof K V Abhyankar M A and by Prof S Ray M A

INTRODUCTION

Viśākhadatta the author of the Mudrārākshasa belonged to a family of the ruling class bearing the nominal ending Datta The Dattas were administrative heads Vateśvaradatta the grandfather of the poet was Sāmanta and Bhāskaradatta who succeeded him rose to a still higher gubernatorial position being styled Mahārāja He was the father of Viśākhadatta [1]

The powerful ruler under whom the Dattas attained to eminence is said to have saved India from the barbaric tyranny of the Mlechchhas that had spread over the land like the waters of the deluge Who this ruler was is a matter of dispute The drama concludes with his name which is variously written Chandraguptah, Avantivarmā Dantivarmā Rantivarmā Rantivarmāh and Rantavarmā in manuscripts Of these six names the last two are corruptions of Rantivarmā which itself has a suspicious look for the name is nowhere to be traced [2] Very likely Pārthivorantivarmā is a blunder for Parthivovantivarmā or Pārthivodantivarmā Mr A Rangaswāmi Saraswati B A vouches for the correctness of Dantivarmā[3] which he says is the reading in many old and reliable manuscripts of the Mudrārākshasa examined in Malabar This Dantivarman, he adds seems to be identical with the Pallava sovereign of the name who ruled about 720 A C [4] Did this king, one would ask, save the land from the tyranny of the Mlechchhas ? Who were these Hūnas of the south ? Did Dantivarman favour the Vaishnava cult in that he has been by way of compliment identified with Vishnu of the Boar incarnation ? The Pallavas were mostly worshippers of Siva Are these kings known to have patronized a Datta family ? The learned epigraphist is silent on these heads So I pass on to the reading Chandraguptah It is the one adopted by Prof S Ray M A [5] He identifies this king with Chandragupta[6] II (375-413 A C) of the Gupta dynasty, 'who overthrew the Hūnas and other Mlechchhas and wrested from them the territories they had seized in the Punjab ' I do not know if

the land of the five rivers was then under the Hūna rule Though the predatory expeditions of the trans-frontier Hūnas date as early as the 3rd century of the Christian era, the occupation of the Panjab by these barbarians is later than 460 A C They effected a lodgment there in 465 A C and by the close of the century extended their rule southwards as far as Malwa and Gujarat The beginning of Hūna sovereignty in India dates half a century after the end of the reign of Chandragupta II Dhundirāja a commentator of the Mudrārākshasa favours the reading Chandraguptah[7] but he interprets it differently According to him this Chandragupta is no other than the Maurya Emperor Chandragupta the hero of the play His view is not tenable For the allusion to the invasion of the Mauryan territories by the Mlechchhas sounds any thing but natural in the mouth of Rākshasa as it was undertaken at his instigation and under his lead Moreover, the closing benedictory stanza does not form a part of the play proper which terminates in the Upasamhāra or Kāvyasamhāra section of the completive division (Nirvahanasandhi) It belongs to the Praśasti section The benediction is in the majority of cases, general At times it refers to the ruling sovereign as in the instance before us in six[8] of the plays of Bhāsa, in the Chandakauśika of Ārya Kshemeśvara and in the Vasumatīparinava of Jagannātha Any reference to the characters of the play in the *praśasti* which is appropriately called Bharatavākya is out of question In order to confirm to the commentary of Dhundirāja which he publishes with the text of the play, the late Mr Telang adopts this reading But in his learned Introduction he is notably inclined to give preference to the other reading Avantivarmā and of the two Avantivarmans known to Indologists one of Kāśmira[9] and the other of Kanauj he identifies the patron of the poet's family with the latter[10] He connects him with the later Guptas in their wars with the White Hūnas[11] that are the Mlechchhas referred to in the last benedictory stanza of the play[12] I agree with the learned scholar in the main differing only in one particular The allies of the Maukhara kings of Kanauj in their wars with the Hūnas were not the later Guptas but the kings of Thanesar This will be clear from a *resume* of the history of the times that I give below

The Hūna empire founded by Toramāna and Mihirakula was wrecked by the crushing defeat of the latter in the battle of

Daśapura in 528 A C [13] From the wreck sprang up a number of independent states on the western frontier of India There was the Hūna State of the Panjab with its seat of Government in Śākala (modern Sialkot) There were also the Gurjara Principalities of western Rajputānā and eastern Gujarāth They were a source of trouble and unrest to all and particularly to the states of Thanesar and Kanauj Though originally vassals of the mighty Guptas of Magadha these kingdoms had become independent The rulers of Kanauj who were known as Maukharas or Maukharis took advantage of the weakness of their former masters and seized their territories as far as Faizabad Shahabad and Asirgad [14] The powerful Maukhara kings Īśānavarman and Śarvavarman wrestled with the Hūnas and defeated them on many battle-fields A C 543 and 552 [15] In these bloody wars it is presumed that kings of Thanesar sided with their Maukhara neighbours and fought their battles which were their own too And then political alliance led to an alliance by marriage in which the sister of Ādityavardhana of Thanesar was joined in wedlock with Prince Susthitavarman of Kanauj

Sometime after this swarms of Hūnas from Bactria poured into India For the Hūna empire on the Oxus was wiped away by the Turks with the assistance of Khushru Noshirvan of Persia in 565 A C The deluge of the Hūnas threatened to sweep away all ancient landmarks Reinforced by the new-comers the Hūnas of Śākala became a terrible menace to the State of Thanesar Fortunately for it there was at the helm a very brave and enterprising Chief Prabhākaravardhana father of Emperor Harsha He took the field against the Hūnas and Gurjaras, aided by his veteran general Simhanāda who had fought the Hūnas in the reign of the late King In this war of self-preservation his cousin Avantivarman of Kanauj co operated with him and shared the glory of having saved India from the Hūnas who fled at their approach like deer Viśākhadatta consequently magnifies Avantivarman for rescuing the land from the deluge of the Mlechchhas and Bāna golrifies Prabhākarvardhana for putting to flight the Hūnas They refer to one and the same historical event The case is similar to Yuan Chwang giving the credit of over throwing Mihirakula to Narasimhavarman Bālāditya and Yaśodharman arrogating the same to himself By way of reconciling their statements Indologists give joint credit to them

In the year which was signalized by the conquests of the cisfrontier Hūnas a son was born to Prabhākaravardhana who was named Rājyavardhana [16] This event enables us to fix the date of the brilliant conquests which I take to be 582 A C Two decades after that Prabhākaravardhana married his daughter Princess Rājyaśri to Grahavarman of Kanauj [17] who had succeeded his father Avantivarman in 600 A C [18] This was the second marriage alliance in the royal families of Thanesar and Kanauj About that time the trans frontier Hūnas had commenced their raids They lived far away in the inaccessible mountain passes of Afganisthan whence they swooped on the plains of Hindusthan Prabhākaravardhana ordered his son Rājyavardhana to track the barbarians to their homes and destroy them The Prince who was a young man of twenty four, gallantly undertook to do it He crossed the Hindu Kush and surprised them in their mountain fastness of Bamian [19] Overpowered by odds that surrounded them the Hūnas were simply annihilated Thus perished the last vestige of Hūna supremacy which once extended from the Oxus to the Damasgangā It was in the year 606 A C

The last digression is made on purpose to show that from 543 to 606 A C there was a life and death struggle against the Hūnas and in that continual struggle the principal actors were the rulers of Kanauj and Thanesar No other contemporary chief moved a finger to get rid of the savagery of the foreigners The cousins Avantivarman and Prabhākaravardhana had a common enemy in the Hūnas So I feel almost certain that they made a joint campaign against them

Since Viśākhadatta alludes to the conquest of the Hūnas which was completed in 582 A C he may be safely put in the second half of the sixth century

Following another line of inquiry we come nearly to the same result The tenth stanza of the fourth act of the Mudrārākshasa offers a telling resemblance to the latter half of the forty-seventh stanza of the second canto of the Kirātārjunīya from which one may conclude that Viśākhadatta came after Bhāravi The fifteenth canto of his poem was commented upon in Kannada by Durvinīta of the western Ganga dynasty who ruled from 482 to 512 A C [20] So the latest date of Bhāravi is the close of the fifth century

and Viśākhadatta showing acquaintance with the Kirātārjuniya may be placed in the sixth century The dramatist cannot be assigned to a lower date For Māgha reproduces the phrase सपत्सु चापत्सु च of Mu 1 14 in a slightly distorted form The phrase सपत्सु चाप स्वपि Śi xvi has अपि च in place of it Had Māgha written सपत्सु चापत्सु च no inference of sequence in time could have been drawn But the employment of अपि where usage requires च answering to the one that goes before is unusual It is a change for the sake of change Relying on this piece of evidence I take Viśākhadatta to be prior to Māgha The earliest date that can be assigned to the latter is the first half of the seventh century Viśākhadatta therefore belongs to the sixth century

To return to Avantivarman the fourth stanza of the prologue to Banas Kādambari pointedly refers to the great honour paid to Bhachchu by the Maukharas Bhānuchandra the commentator of the Kādambari notes that this Bhachchu was the *guru* of Bana[21] The latter was a court-poet of Emperor Harsha of Thanesar So the former was, in all likelihood a contemporary of Prabhākaravardhana and Avantivarman Since the Maukharas are said to have worshipped his feet, he must have held a post of honour such as that of Vidyāpati at the court of the Maukhara king of Kanauj Avantivarman thus appears to be patron of learning too Viśākhadatta commends the kindness of the king to his dignitaries and he is, perhaps speaking from personal experience For it was Avantivarman who raised his father from the dignity of Sāmanta to that of Mahārāja[22] The Maukharas belonged to the far famed Lunar Line of the Epic age[23] The late Dr Peterson speaks of them as the patrons of the great image of Harihara at the place of that name[24] The dramatist is, perhaps, respecting this partiality of theirs when he invokes Śiva and Vishnu in the Third Act of the play[25]

Viśākhadatta pronounces a blessing on Avantivarman at the close of his play as his sovereign He does not refer to him as his patron in the prologue His play, too was staged not in the Royal Theatre of Kanauj but elsewhere Putting these facts together I am inclined to think that when he composed the Mudrārākshasa, he was young to fame and young in service, He must have been in charge of an outlying Himālayan district

in the north at the time This I make bold to say from the geographical knowledge he displays with regard to the situation of Parvatadeśa, the kingdom of Malayaketu which he makes conterminous with Malayadeśa Kulūta and Kāśmīra[26] The audience before which the play was acted consisted of *literati*[27] probably invited from Ahichchhatra Its date may, roughly, be taken to be 585 A C when the happy memory of the joint campaigns of the cousins Avantivarman and Prabhākaravardhana was fresh in the minds of the people

In addition to the Mudrārākshasa Viśākhadatta seems to have written a play dramatizing the story of the Rāmāyana Of this nameless drama a single stanza has come down to us It is addressed to Rāvāna probably by Bibhīshana I quote it from the Saduktikarnāmrita[28]

रामोऽसौ भुवनेषु विक्रमगुणैर्यात प्रसिद्धि परा-
मस्मद्भाग्य विपर्ययाद् यदि पर देवो न जानाति तम् ।
बन्दीवैष यशासि गायति मरुद् यस्यैक बाणाहति-
श्रेणीभूतविशालतालविवरोद्गीर्णै [29] स्वरै सप्तभि ॥

That this verse belongs to a play can, hardly, be doubted The compiler of the anthology also gives the opening stanza of the play under the name of Viśākhadatta[30]

In the Subhāashitāvali there are two *anushtubh* verses ascribed to Visākhādeva[31] Dr Peterson identifies him with the author of the Mudrārākshasa The variant *Viśākhadevasya* in the prologue of the play in some of the manuscripts probably, induced the Doctor to take the two to be identical To me however the author of the *Ānushtubh* verses appears to be differnt from the author of the play For *Datta* is the distinctive nominal ending, something like the *Avatanka* of Nāgars of the family of the dramatist

What further information about the author can be gleaned from his work, may be sumed up in the following few sentences Viśākhadatta was a worshipper of Śiva He was well-versed in grammar and dramaturgy He seems to have seen Bhārata Nātya Śāstra and the work of Mātrigupta now lost He had studied closely the Arthasāstra of Kautilya and the Dandanīti of Ushanas In Logic he belonged to the school of Gautama whose Nyāyasūtra was his favourite study He was well acquainted with the works of Bhāsa,

Kālidāsa and Bhāravi He had a considerable familiarity with the Samhitā school of Jyotisha[32] He was well affected towards Buddhism, but bore a dislike to Jainism in common with others of the age

From the poet and the patron let us turn to the play The Mudrārākshasa is a drama of politics All actions and movements are made to serve political ends and notions of right and wrong are subordinated to the fulfilment of political missions Domestic ties too assume the air of political partizanship and the tender play of womanly love bears the stern aspect of duty Thus a dying father accompanies his parting embrace not with expressions of parental love to his sons but with the political watchword of devotion to the cause and a fond wife prepares herself for self-immolation on the funeral pile of her husband not merely at the fervent bidding of love but from a strict sense of conjugal faith Social relations also undergo a similar change The friendships formed by Induśarman, Bhāgurāyana and Siddhārthaka with Rākshasa, Malayaketu and Śakatadāsa are political friendships

Judged by the western canons of criticism the play is remarkable for its unity of action This is ever kept in view without being made unduly prominent Professor Weber observes that it may be difficult in the whole range of dramatic literature to find a more successful illustration of the rule [33] All lines of action converge to one focus, all schemes are directed to one object, namely, the conciliation of Rākshasa From the highest to the lowest all characters consciously or unconsciously are working for the consummation of this end Even hostile elements are pressed into service and skilfully made to bring about this wished-for catastrophe

Next to the unity of action comes the consideration of characters In delineating them Viśākhadatta arranges them in groups of two each, which forms a novel feature of the play The members of the group gain by comparison and their peculiar distinctive traits are brought into bold relief Chānakya and Rākshasa are both astute politicians They are bold schemers minding the end and not the means They are equally altruistic in their aims But Chānakya is cool and circumspect, whereas, Rākshasa is forgetful and blundering The former observes strict secrecy in all his dealing so much so that no two agents of his or groups of agents

know one another The latter is too generous to distrust anybody about him One is harsh and unbending The other is by nature gentle and pliable The contrast of Chandragupta and Malayaketu is still more strongly marked The former is a capable and considerate ruler The latter is an incompetent and conceited youth The faith of the pupil Chandragupta in the preceptor is full and entire The capricious mountaineer at one time trusts his father s friend and ally and at another the secret agent of his enemy One is trained and self-confident The other is untrained and vain To be brief, the Maurya is Dravya and the Mlechchha is Adravya as the author tersely puts it Of minor characters Chandanadāsa offers a noble example of self-sacrifice His attachment to Rākshasa is as strong and sincere as that of Induśarman to Chānakya But the flame of love burns bright and undefiled in the heart of the headman of the guild of lapidaries whereas it is befouled and bedimmed by deceit and perjury in that of the sham Bauddha monk The secret agents Bhāgurāyana and Siddhārthaka are known for the faithful execution of their commissions The former however while discharging it feels compunctious for his mind recoils at the deep dyed perfidy that he has to play But the latter, with an accommodating conscience conveniently shuts his eyes to the merits and demerits of the mandates of his master Of less importance but not less interesting are the groups Nipunaka and Virādhagupta Vaihīnari and Jājali etc They are duplicate portraits differing in shading

According to Indian works on poetics the permanent feeling (Sthāyībhāva) that runs through the play is that of resoluteness (Utsāha) This spirit of resolute action is presented to us in a variety of combinations In Chānakya it is coupled with a chivalrous admiration of the enemy s noble qualities In Chandragupta it is blended with a dutiful reverence for his preceptor In Malayaketu it is strengthened by the action of filial love In Rākshasa it is intensified by his unflinching fidelity to his late sovereign In Bhāgurāyana Siddhārarthaka and Samriddhārthaka it is accentuated by a feeling of awe unto Chānakya In Virādhagupta it is emphasised by a sincere attachment to Rākshasa In Nipunaka and Karabhaka it is characterised by a meek submission to the mandates of the master In Chandanadāsa it is bound up with the

spirit of self-sacrifice in his devoted wife with a stern sense of duty, and in his young son with a sacred regard for family traditions These accessory feelings (Sanchāribhāvas) conspire to develop the permanent feeling with what is technically known as the heroic sentiment (Vīra rasa) It does not however attain to that high pitch in the Mudrārākshasa which it reaches in the Mahāvīra-charita It were vain to look for the overpowering pathos of Bhavabhūti or the delicate touch of Kālidāsa in a drama of state intrigues The flight of Viśākhadatta is circumscribed by the matter-of-fact sphere of politics Adopting therefore a forcible and business like style he entertains us with a manly strain of sentiment and vigorous perception of character

To come to the story of the drama the reconciliation of Rākshasa is the main theme (Adhikārikavastu) Chānakya had destroyed the Nandas and placed Chandragupta on the throne To make him secure he presses Rākshasa the minister of the late ruling family into the service of their Maurya successor Inseparably connected with it is the overthrow of Malayaketu which forms an episode (Patākā) The main theme and episode are both cleverly conceived and as clearly executed They are almost co-extensive But the most touching incident in this rugged play is the heroic self-sacrifice of Chandanadāsa Unlike other plays the Mudrārākshasa lays the beginning of this adventitious incident (Prakarī) in the initial division (Mukhasandhi) and ends it when the play itself comes to an end that is in the completive division (Nirvahanasandhi)

Let us now pass on to the progress of the story The first act opens with the resolution of Chānakya to press his political adversary Rākshasa into the service of Chandragupta To achieve this end vast schemes are formed shaped and committed to proper agents for execution, schemes that begin to work while we are still wondering at their scope and aim—so swift is the move of action In the second act there is a temporary remission of speed, but the progress is, by no means, languid The present of an ornament to Rākshasa from Malayaketu the arrival of the secret agent Siddhārthaka, the bestowal of the newly received royal gift on him for the rescue of Śakatadāsa, the restoration of the signet ring to Rākshasa the report of the disagreement between Chānakya and Chandragupta and the trumping of the ornaments of Parvataka on Rākshasa mark the steady onward trend Gaining in intensity the course of action

proceeds with an ever-increasing rapidity in the next three acts culminating in the execution of the five Mlechchha kings, the dismissal of Rākshasa and the advance of Malayaketu on Pātaliputra After the heat of this dramatic run of action the author moderates his pace and treats us with lyrical snatches in the sixth act In the seventh the movement is once more brisk the business hastening to the wished-for happy catastrophe by the appearance of Rākshasa on the scene

The Mudrārākshasa is an important piece in the history of the dramatic art in Sanskrit In the plays of Bhāsa and Kālidāsa the principal characters entering the stage at the beginning of an act stay there to the end Their locomotion on the stage whenever they have to move from one place to another is progressive and continuous not sudden nor abrupt Each act thus forms a single scene But in the Mudrārākshasa there are sub-divisions of it which could be easily seen To suit the new conditions the stage received additions of wings on the right and the left so that, while characters in one part of the stage acted their parts, others waited in the adjoining part or parts biding their time to act The enlarged stage is a necessity in the acting of the Mudrārākshasa and the Mrichchhakatika on account of the implied sub-divisions of the acts It is difficult to say whether the credit of dividing an act into something approaching scenes belongs to Viśākhadatta

The poet might have derived the plot of his play from the *Rājāvalis Charitas* and other historical materials available to him The murder of Emperor Nanda by an agent of Chānakya, the installation of Sarvārthasiddhi on the vacant throne by Rākshasa, his retirement to a penance forest and his subsequent assasination the murder of the Himālayan Chief Parvataka and the conciliation of Rākshasa are, to all appearance historical facts Of the characters of the play Chandragupta and Chānakya are unquestionably historical personages So too are Rākshasa and Sarvāthasiddhi If the Brāhmana minister of the Nandas had been a creation of the poet, such a prominent character should not have been given so bad a name The author generally selects suggestive names for his fictitious characters for example, Nipunaka (the clever one) Virādhagupta (the strangely disguised one), Siddhārthaka (the successful one) etc How could one who had achieved nothing be given the name of Sarvārthasiddhi, if he had been a

fictitious character ? The conflict with Rākshasa was an aftermath of the twelve year s war with his masters the Nandas

Of the historical characters the most prominent is Chānakya He was the son of Chanaka One of his ancestors was Kutila after whom he is named Kautilya The Kautilyas formed a subdivision of the Yāskas who were a branch of the Bhrigus [34] Chānakya and Kautilya are thus, patronyms His name proper was Vishnugupta By his great learning he had earned the distinguishing epithets of Buddha and Sarvajña[35] Himself a follower of the Sāmaveda[36], he had studied the other three[37], and was initiated into the mysteries of the sacrificial lore[38] He was the *Guru* or preceptor of Chandragupta It was to train him up in politics that the sage wrote the Kautilīya Arthaśāstra[39] Chandragupta was a very promising prince endowed with many good qualities of the head and the heart His step-brothers the eight Nandas, envied and hated him, and Chānakya who was his preceptor, also became an object of their hatred Once, when he was at the Court of Emperor Nanda, he was spitefully ousted from the seat of honour and insulted by them, the Emperor permitting the insult The preceptor and the pupil felt highly offended and they left the Court Collecting a force of mercenary soldiers from the north-western frontier, they waged war with the Nandas In this long and hard-fought struggle of twelve years[40] the Emperor was assassinated by a secret agent of Chānakya come to negotiate peace[41] and his eight sons were slain one after another[42] By his iron energies and resourceful genius, Chānakya thus won an empire for Chandragupta[43] His next object was to make him secure on the throne by winning over Rākshasa and pressing him into service, which when attained, he retired with philosophic disregard of earthly honour and led a life of learned penury and honoured piety agreeably to the sacred traditions of his family In the science of politics, his authority is almost supreme Kāmandaka reverentially makes obeisance to him in words which are highly complimentary[44] This great political thinker is also famous for his simple and elegant didactic verses[45] His success as a practical statesman was due to the policy of thoroughness of which he is said to be the advocate[46] The earliest known cypher seems to have been devised by him, for it bears his name[47] His fame principally rests on his *Arthaśāstra*

The ethics of the Mudrārākshasa is the ethics of politics not of ordinary life The course of policy followed is that of crookedness (Śāthyanīti) Its wickedness is partly redeemed by devoted fidelity, by a strict sense of duty and by the absence of selfishness on the part of those who follow it In their political code the end justifies the means Their low morality is not to be taken as index of the morals of the times any more than the Pāradārika section is of the Kāmasūtra The path by which ordinary people went, was the path of rectitude (Dharmanīti) However harshly we may think of the crooked policy of Chānakya it must be said to his credit that his schemes far from being bloody, are meant to prevent the shedding of blood In the incidents of the play there is not a single sacrifice of human life for which Chānakya is accountable The executions of Śakatadāsa and Chandanadāsa ordered by him are mere demonstrations and the reported decapitation of the executioners of the former is but a political lie The antecedents of the play are not bloodless The extirpation of the Nandas, however, was an unavoidable contingency of aggressive warfare, and the murders of Sarvārthasiddhi and Parvataka were political necessities

The Mudrārākshasa has the good fortune I should rather say misfortune, of having a number of commentaries which proposing to guide simply mislead us They show a deplorable ignorance of the plot, and the text they follow is corrupt in many places The best of the lot is the Mudrārākshasa-Vyākhyā published in the Bombay Sanskrit Series It was composed by Dhundirāja, son of Lakshmana of the Vyāsa family at the suggestion of Tryambaka Adhvarin, the minister of the Bhonsle, King Sarfoji (1711-1729 A C) of Tanjore in the Śaka year 1635 (1713 A C) The commentator gives copious dramaturgical notes but they are regrettably inaccurate Dhundirāja was the author of Śāhavilāsa a work on music, named after king Śahājī brother of Sarfoji, of Tanjore The second commentary is Mudrādīpikā by Graheśvara, a native of Tirbhukti The scholiast traces his descent from Chakrapāni through Śrī-Vatsa-Kavīndra Jayāditya and Rāmaśarmapāndita down to Siddheśvara who was the father of Mahāmahopādhyāya Graheśvar He mentions Miśra Vateśvara as his *guru* His is an unprofitably discursive and provokingly meagre scholium[48] The third, is Mudrāprakāśa by Vateśvara, son

of Gaurīpati or Gaurīśvara In the exposition of the text it is in no way better than Graheśvara's The fourth is mentioned in Dr Hillebrandt's edition of Mudrārākshasa Besides these commentaries there is a sanskrit version of Prākrit passages by Bhāskar of the Kāśyapa family, son of Appājibhatta and grandson of Haribhatta of Benares It yields a few good readings not found elsewhere All the works are of modern date

There are four guides that pretend to introduce us to the play They are made up of tales and legends no better than those given in Kathāsaritsāgara and Brihatkathāmañjarī Two of them, namely, Mudrārākshasakathopodghāta by Dhundirāja the commentator and Chānakyakathā by Ravinartaka, are in verse The other two, namely, Mudrārākshasapūrvasankathā by Anant Kavi, son of Timāji Pandita and grandson of Baloji Pandita who lived in the middle of the seventeenth century and Mudrārākshasapūrvapīthikā of nameless authorship, are in prose These unhistorical works are next to useless in the elucidation of the plot of a historical play

I may here refer casually to two misleading passages in the commentary of Daśarūpa which relate to the source of the Mudrārākshasa and to the seventeenth stanza of the second act of the play The first occurs at the end of the first *Parichchheda* It runs as under —

बृहत्कथामूल मुद्राराक्षसम् ।

चाणक्यनाम्ना तेनाथ शकटालगृहे रहः ।
कृत्या विधाय सहसा सपुत्रो निहतो नृप ॥
योगनन्दे यश शेषे पूर्वनन्दसुतस्तत ।
चन्द्रगुप्तः कृतो राज्ये चाणक्येन महौजसा ॥

इति बृहत्कथाया सूचितम् ।

The two verses quoted are in Sanskrit They could not have formed a part of Brihatkathā which was written in the Paiśācha Prākrit They actually belong to Brihatkathāmañjarī of Kshemendra who was junior to the commentator Dhanika by about a century and a half The passage is a later interpolation

Dr Hall regards the commentary on the concluding stanza of the first Parichchheda as spurious[49] The second passage is not much removed from the first In the beginning of the second Parichchheda Dhanika writes —

स्थिरो वाङ्मन क्रियाभिरचञ्चल । यथा भर्तृहरिशतके

प्रारभ्यते न खलु विघ्नभयेन नीचै
प्रारभ्य विघ्नविहता विरमन्ति मध्या
विघ्नैः पुन पुनरपि प्रतिहन्यमाना॰
प्रारब्धमुत्तमगुणास्त्वमिवोद्वहन्ति ॥

Though nominally quoted from the Śataka, the stanza belongs in reality to the Mudrārākshasa It betrays itself by the dramatic mode of expression *Tvamiva* which is unsuitable to the Śataka[50] It is therefore, wrong to attribute it to Bhartrihari who, as Itsing states, lived in the middle of the seventh century Viśākhadatta was in the seventh century Visākhadatta was his senior by half a century

Before we conclude, let us note some minor characteristics of the author The first thing that attracts our attention is the use of Śleśha All premonitions (Patākāsthānaka) are based on this figure Viśākhadatta has a partiality for it According to Bāna it was the mode of expression which the northern poets freely induliged in Their eastern brothren favoured *Ojas* and the southern delighted in Utprekshā Poets of the west cared only for sense[51] In the Mudrārākshasa the *double entendre* is mostly suggestive There is no misuse or abuse of it as in the Kādambari or the Vāsavadattā Another peculiarity of the poet is the simile based on Parallelism (Bimbapratibimbabhāva) When the comparison instituted is striking, it does not fail to interest us But in a few cases it degenerates into verbal correspondence when it proves dry and insipid Next comes Bhangyantarakathana, which calls for a remark The poet states something in prose and repeats the same thing in verse just after that [52] It is tautology pure and simple Fortunately for us, instances of Bhangyantarakathana are not many in Mudrārākshasa Māgha and Śriharsha treat us with this intellectual jugglery and Mallinatha regards it with approbation,

It should, however, be repudiated There are, besides some objectionable constructions to which attention may be drawn *en passant* In Mu III, 5, 11 21, the author commits Prakramabhanga He could have written अस्तोदयौ प्रदिशता प्रतिभिन्नकालम् and सप्रत्याहितगौरवाश्च to make his constructions faultless The genitive in प्रथममिहकृते घातकाना विघाते Mu VI 21 causes ambiguity He could have removed it by saying प्रथममिहकृते घातकैर्वध्यघाते His use of इव, इति and अपि in Mu III, 4 VI 12, 18, 20 is somewhat loose He is at times enigmatical, as for instance, in Mu IV, 6, 8, 18, स्वैरालापेषु, सुहृदाविना । But the Messenger of Sanskṛitic India is not the less interesting for all that

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FOOT NOTES TO THE INTRODUCTION

1 See the prologue of the play

2 The late Mr Telang was the first to reject it see his introduction to the Mudrārākshasa B S S

3 See the Journal of the Mythic Society April 1923 pp 686 687

4 Mr Vincent Smith does not give Dantivarman He mentions Nandivarman who succeeded Narsimhavarman II about 720 A C and ruled for about half a century He suffered a heavy defeat at the hands of the Chālukya King Vikramāditya II in 740 A C which was the beginning of the end of the Pallava supremacy Mr Rangaswāmi assigns the last decade of the seventh century to the reign of Narasimhavarman II and places Dantivarman in the period taken up by Nandivarman in the Early History of India

5 Mr K P Jayasval advocates this view

6 S Ray s Introduction to his edition of Mudrārākshasa pp , 9 14

7 Prof Tārānātha and Mr M R Kale follow Dhundirāja

8 The six plays referred to are प्रतिमादशरथ, रामाभिषेक, स्वप्नवासवदत्त, प्रतिज्ञायोगधरायण, कृष्णबालचरित and दूतवाक्य

9 The dramatist calls Pushkarāksha the king of Kāshmira a Mlechcha He would not have given that opprobrious name to him if Avantivarman of Kāshmira had been the patron of his family The close resemblance of the second benedictory stanza of the Mudrārākshasa and stanzas 55 56 of the second Canto of the Harivijaya therefore only indicates the priority of Viśākhadatta over Ratnākara the Court Poet of the Kāshmirian Avantivarman and not their contemporaneity

10 It is objected that Avantivarman of Kanauj did not attain sovereign power in India He cannot, therefore, be the king meant by the dramatist

But the latter advances no claim to the overlordship of India on behalf of his Avantivarman It is therefore not necessary that the king named in the closing stanza must be the paramount sovereign of India

11 The later Guptas were too weak to defend their own In their wars with the Maukharas of Kanauj they had lost a large part of their territories The conquest of Īśānavarman and Śarvavarman extended far into Ayodhya up to Faizabad and into Bengal up to Shahabad The relations of the Maukharas with the later Guptas were more hostile than friendly to which the Aphsad Inscription bears witness This epigraphic record incidentally relates exploits of the Maukharas in the scuffle with the Hunas but it is altogether silent about the Guptas in this connection

12 See the introduction of the Mudrārākshasa in the B S S

13 Yaśodharman s column of victory is found in Mandsor or Daśapura I therefore locate the battle there

14 See the Asirgad s seal Inscription the Aphasad Inscription and the Devabarnak Inscription as also J R A S 1906 pp 843 850 and J B B R A S XXIV

15 See the Aphsad Inscription The dates given throughout are for the most part approximate

16 17 See Bāna s Harshacharita

18 See Duff s Chronology of India

19 As stated in the Harshcharita Rājavardhana had to cross Tushāragiri in his expedition against the Hunas Bāna speaks of the very long distance of it from Gandhamādana which is a peak of the Himalayas near Kedārnāth So I take the goal of the expedition to be beyond the Hindu Kush and as Bamian was the only Huna settlement in that region I understand that the expedition was directed against that place in the mountains of Afghanistan The line उत्खाय द्विषतो विजित्य वसुधा कृत्वा प्रजाना प्रियम् of the Banskhera and Madhubana copper plates of Emperor Harsha alludes to this memorable expedition of his elder brother For fuller information the reader should refer to the introduction of my Gujarathi homometrical translation of Harsha s Priyadarśanā ordinarily known as Priyadarśikā

20 See History of Kānadi literature

21 See the lines नमामि भच्चोश्चरणाम्बुजद्वय सशेखरैर्मौखारभिः कृतार्चनम् and Bhanuchandra s commentary thereon I take भत्सु, भर्त्सु, भश्रु and भर्चु to be different sanskrit equivalents of a Prākrit original भच्चु The variant भर्वु a clerical error for भर्चु, भच्चु was a poet His verses are found in सुभा, शा प , स क

22 I quote the following verses from शु नी ।१। to explain the terms —

लक्षकर्षमितो भागो राजतो यस्य जायते। वत्सरे वत्सरे नित्य प्रजानामपि पीडनै॰ ।
सामन्त स नृप प्रोक्तो यावल्लक्षत्रयावधि। तदूर्ध्वं दशलक्षातो नृपो माण्डलिक॰ स्मृत॰।

तदूर्ध्वं तु भवेद्राजा यावद्विंशतिलक्षक. । पञ्चाशल्लक्षपर्यन्तो महाराज प्रकीर्तित' ॥ सामन्तादिसमा ये तु भृत्या अधिकृता भुवि । ते सामन्तादिसंज्ञा स्यु राजभागहरा क्रमात् ॥

23 See शु व 1064 1065

24 See the Doctor s notes on the stanza in question

25 See Mu III 20 21

26 This is to be inferred from the proposal of the partition of the king dom of Malayaketu made by the rulers of Malayadeśa Kuluta and Kāśmira in the fabricated letter of the fifth act of the play

27 Note the statement of the Manager of the play in the prologue यत् सत्य काव्यविशेषवेदिन्या परिषदि प्रयुञ्जानस्य ममापि सुमहान्परितोष प्रादुर्भवति ॥

30 See स क १।४६।५

29 The Bib Ind edition reads Śāla here Tāla is a conjectural emendation of mine

30 See स क १।३।५

31 See सुभा १५४८, १७२८। तन्निविष्टपमाख्यातम् तन्वङ्ग्या यद्वलित्रयम् । येनानिमिषदृष्टित्व नृणामप्युपजायते ॥ सेन्द्राचापै श्रिता मेघैर्निपतन्निर्झरो नगा । वर्णकम्बलसवीता बभुर्मत्ता द्विपा इव

32 This school had strange notions about the eclipse of the Moon Va rāhamihira in his Bri S 5 11 just refers to them only to repudiate them He does not care to refute them Since then they are not found in works on Astronomy But in Astrology they have a place We read of the evil in fluence of Grahanayoga in horoscopes counteracted by Budha (Mercury) Probably it is this counteracting influence of Budha in the Astrological ग्रहणयोग to which Amarchandra in his शा भा १।८ and Premānanda in his द्रौ. ह. २३।३ refer That Viśākhadatta should allude to this quaint notion of the Samhitās vouching for the counteracting influence of Budha in an eclipse of the Moon and his learned Audience should listen to it without disbelief, proves that dramatist must not be much removed in time from the Astronomer

33 Wilson s Hindu Theatre

34 See Pravaramañjari

35 See Mu Rā 1

36 This is inferred from the prominence given to that Veda in the enu meration of the triad of Vedas see कौ. अ शा ३।

37 Kā Niti Sā 1 3

38 See Kā Niti Sā 1 4 यस्याभिचारवज्रेण वज्रज्वलनतेजस· । पपात मूलत श्रीमान् सुपर्वा नन्दपर्वत ॥ see also मु रा ४।१२।

39 For the tradition see D K Ch इयमिदानीमाचार्यविष्णुगुप्तेन मौर्यार्थे षड्भिः श्लोकसहस्रै संक्षिप्ता ।

40 See Pargiter s Dynasties of the Kali Age

41 see नी वा । दूतसमु । चाणक्यस्तीक्ष्णदूतप्रयोगेणैकनन्द जघान। See also हितो नन्द जघान चाणक्यस्तीक्ष्णदूतप्रयोगत । तद्रान्तरित दूत पश्येद्धी-रसमान्वित ॥

42 See Pargiter s Dynasties of the Kali Age see also Mu Rā iii 27

43 When Alexander invaded the Panjab and Sindh Magadha was ruled by one of the eight Nandas and not by Emperor Nanda These provinces had become independent after the assassination of the Emperor during the twelve years Civil War Had the invasion occurred in the life time of the Em peror he should certainly have met the invader on the confines of his empire for Takshaśilā was connected with Pātaliputra by a trunk road At the time when Alexander returned to Persia Chandragupta was in possession of the throne of Magadha But he had still a powerful antagonist in Rākshasa to deal with nearer home So he did not mind what happened in the distant Provinces that had seceded and had come under a foreign yoke

44 See Kā Nīti Sā II 26

45 See वृद्धचणाक्य and लघुचाणक्य

46 See प त २ सुकृत्य विष्णुगुप्तस्य मित्राप्तिर्भार्गवस्य च । बृहस्पतेरविश्वासो नीतिसंधिस्त्रिधा स्थित ॥

47 See the Jayamangalā on का सु पृ ३७ कौटिल्यमिद कादे स्वर-योर्ह्रस्वदीर्घयो । बिन्दूषाणोर्विपर्यासाद्दुर्बोधमिति संशितम् ॥

48 The Deccan College Catalogue and Aufrecht's catalogues catalogo rum ascribe it to Maheśvara which is erroneous It should be Graheśvara

49 See दशरूप in the Bibiothica Indica series

50 See मु रा Bombay Sanskrit series

51 See the following verses given in the beginning of the Harshacharita श्लेषप्रायमुदीच्येषु प्रतीच्येष्वर्थमात्रकम् । उत्प्रेक्षा दाक्षिणात्येषु गौडेष्वक्षरडम्बरः ॥

52 See मु. रा II २, and the prose going after it

श्रीमद्विशाखदत्तविरचितं

मुद्राराक्षसम्।

नान्द्यन्ते सूत्रधार प्रविशति।

सूत्रधार।

'धन्या केय स्थिता ते शिरसि शशिकला किं नु नामैतदस्या
नामैवास्यास्तदेतत् परिचितमपि ते विस्मृत कस्य हेतोः।
'नारीं पृच्छामि नेन्दु कथयतु विजया न प्रमाण यदीन्दु-
र्देव्या निह्नोतुमिच्छोरिति सुरसरित शाठ्यमव्याद्विभोर्व॥ १॥

अपि च

पादस्याविर्भवन्तीमवनतिमवने रक्षत' स्वैरपातै
सकोचेनैव दोष्णां मुहुरभिनयत सर्वलोकातिगानाम्।
दृष्टिं लक्ष्येषु 'नोग्रां ज्वलनकणमुचं बध्नतो दाहभीते-
रित्याधारानुरोधात्त्रिपुरविजयिन' पातु वो दु खनृत्तम्॥ २॥

अलमतिप्रसङ्गेन। आज्ञापितोऽस्मि परिषदा *यथाद्य त्वया सामन्त-
वटेश्वरदत्तपौत्रस्य महाराजभास्करदत्तसूनो. कवेर्विशाखदत्तस्य कृति-
र्मुद्राराक्षस नाम नाटक नाटयितव्यमिति। यत्सत्य काव्यविशेषवेदिन्या
परिषदि प्रयुञ्जानस्य ममापि सुमहान् परितोष प्रादुर्भवति। कुत

चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः।
न शालेः स्तम्बकरिता वप्तुर्गुणमपेक्षते॥ ३॥

तद्यावदिदानीं गृहजनेन सह सगीतकमनुतिष्ठामि। परिक्रम्यावलोक्य च।
अये किमिदम्। अस्मद्गृहे महोत्सव इवाद्य स्वस्वकर्मण्यधिकतरमभियुक्त
परिजन। तथा हि

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१ नोग्रज्व° T —२ पृथुसूनो M T —३ विशाखदेवस्य H (MN)

*Omit यथा.

वहति जलमियं पिनष्टि गन्धानियमियमुद्ग्रथते स्रजो विचित्राः।
मुसलमिदमियं च पातकाले मुहुरनुयाति कलेन हुंकृतेन ॥ ४ ॥

भवतु। कुटुम्बिनीमाहूय पृच्छामि। नेपथ्याभिमुखमवलोक्य।

गुणवत्युपायनिलये स्थितिहेतो¹ साधिके त्रिवर्गस्य।
मद्भवननीतिविद्ये ²कार्यादार्ये द्रुतमुपेहि ॥ ५ ॥

नटी। प्रविश्य। अज्ज इआह्मि। अण्णाणिओएण म अणुगेह्णदु अज्जो॥ आर्य इयमस्मि। आज्ञानियोगेन मामनुगृह्णात्वार्य।

३सूत्रधारः। आर्ये तिष्ठतु तावदाज्ञानियोग। कथय किमद्य भगवतां ब्राह्मणानामुपनिमन्त्रणेन कुटुम्बकमनुगृहीतमभिमता वा भवनमतिथयः प्राप्ता यत एष पाकविशेषारम्भ।

६नटी। अज्ज उवणिमन्तिदा मए भअवन्तो बह्मणा॥ आर्य उपनिमन्त्रिता मया भगवन्तो ब्राह्मणा।

सूत्रधारः। अथ कस्मिन् निमित्ते।

९नटी। उवरज्जदि किल चन्दो त्ति॥ उपरज्यते किल चन्द्र इति।

सूत्रधारः। क एवमाह।

नटी। एव खु णअरवासी जणो मन्तेदि॥ एव खलु नगरवासी जनो
१२ मन्त्रयते।

सूत्रधारः। आर्ये कृतश्रमोऽस्मि चतु षष्ट्यङ्गे ज्योति शास्त्रे। तत् प्रवर्त्यतां भगवतो ब्राह्मणानुद्दिश्य पाकविशेष। चन्द्रोपराग प्रति
१५ तु त्व *केनापि विप्रलब्धासि। पश्य।

क्रूरग्रह ⁵सकेतुश्चन्द्र सपूर्णमण्डलमिदानीम्।
अभिभवितुमिच्छति बलाद्

१८ नेपथ्ये। आः क एष मयि स्थिते चन्द्रमाभिभवितुमिच्छति।

सूत्रधारः।　　　　रक्षत्येन तु बुधयोगः ॥ ६ ॥

नटी। अज्ज को उण एसो धरणीगोअरो भविअ चन्द गहा हिहवादो रक्खिदु इच्छदि॥ आर्य क. पुनरेष धरणीगोचरो भूत्वा चन्द्र
२१ ग्रहाभिभवाद्रक्षितुमिच्छति।

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१ °हेतो T —२ कार्याचार्ये T H —३ भअवं चन्दो M T H —४ चतु षष्ट्यङ्गे Omitted H (MN) —५ चन्द्रमसपूर्ण° M चन्द्रमस पूर्ण° T
*Omit केनापि.

सूत्रधारः। यत्सत्य मया नोपलक्षित । भवतु । भूयोऽभियुक्त स्वरव्यक्तिमुपलप्स्ये । क्रूरग्रह इत्यादि पुन पठति ।
६ पुनर्नेपथ्ये । आ क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।
सूत्रधारः। आम् ज्ञातम् ।

कौटिल्य

१ (ध्वढी भय नाटयति)

सूत्रधारः। **कुटिलमति' स एष येन**
क्रोधाग्नौ प्रसभमदाहि नन्दवश ।
चन्द्रस्य ग्र॰॰मिति श्रुते सनाम्नो
मौर्येन्दोर्द्विषदभियोग 'इत्युपैति ॥ ७ ॥

तदावा गच्छाव ।

निष्क्रान्तौ ।

प्रस्तावना ॥

तत प्रविशति शिखा परामृशन् सकोपश्चाणक्य' ।
चाणक्यः। आ क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

नन्दकुलकालभुजगीं कोपानलबहुललोलधूमलताम् ।
अद्यापि बध्यमानां वध्य॰ को नेच्छति शिखां मे ॥ ८ ॥

× अपि च

उल्लङ्घयन् मम समुज्ज्वलत॰ प्रताप
कोपस्य नन्दकुलकाननधूमकेतो॰ ।
सद्य' परात्मपरिमाणविवेकमूढ॰
कः शालभेन विधिना लभतां विनाशम् ॥ ९ ॥ ×

शार्ङ्गरव शार्ङ्गरव ।
शिष्यः। प्रविश्य । उपाध्याय आज्ञापय ।
३ **चाणक्यः**। वत्स उपवेष्टुमिच्छामि ।
शिष्यः। उपाध्याय नन्विय सनिहितवेत्रासना द्वारप्रकोष्ठशाला ।
तदिहोपवेष्टुमर्हत्युपाध्याय' ।

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१ अवैति T H

६चाणक्यः । वत्स कार्याभियोग एवास्मानाकुलयति न पुनरुपाध्याय-
सहभू शिष्यजने दु शीलता । शिष्ये निष्क्रान्त उपविश्यात्मगतम् । कथ
प्रकाशता गतोऽयमर्थे पौरेषु यथा किल नन्दकुलविनाशजनितरोषो
९राक्षस. पितृवधामर्षितेन सकलनन्दराज्यपरिपणनप्रोत्साहितेन,[1] पर्वतक
पुत्रेण मलयकेतुना सह सधाय (तदुपबृहितेन) महता म्लेच्छराजबलेन
वृषलमभियोक्तुमुद्यत इति । विचिन्त्य । अथवा येन मया सर्वलोक-
१२प्रकाशं नन्दवशवध प्रतिज्ञाय निस्तीर्णा दुस्तरा प्रतिज्ञासरित् सोऽह-
मिदानीं प्रकाशीभवन्तमप्येन समर्थ शमयितुम्—कुत —यस्य मम

श्यामीकृत्याननेन्दूनरियुवतिदिशा संततै. शोकधूमै ॥
कामं मन्त्रिद्रुमेभ्यो नयपवनहृत मोहभस्म प्रकीर्य ।
दग्ध्वा संभ्रान्तपौरद्विजगणरहितान् नन्दवशप्ररोहान्
दाह्याभावान्न खेदाज्ज्वलन इव वने शाम्यति क्रोधवह्नि ॥१०॥

अपि च

शोचन्तोऽवनतैर्नराधिपभयाद् धिक्शब्दगर्भैर्मुखै
र्मामग्रासनतोऽवकृष्टमवशं ये दृष्टवन्त. पुरा ।
ते पश्यन्ति तथैव सप्रति जना नन्दं मया सान्वय
सिंहेनेव गजेन्द्रमद्रिशिखरात् सिंहासनात् पातितम् ॥ ११ ॥

सोऽहमिदानीमवसितप्रातिज्ञाभरोऽपि वृषलापेक्षया शस्त्र धारयामि ।
मया हि

समुत्खाता नन्दा नव हृदयशल्या[2] इव भुवः
कृता मौर्ये लक्ष्मीः सरसि नलिनीव स्थिरपदा ।
द्वयो. सारं तुल्य द्वितयमभियुक्तेन मनसा
फल कोपप्रीत्योर्द्विषति च विभक्त सुहृदि च ॥ १२ ॥

अथवा अगृहीते राक्षसे किमुत्खात नन्दवंशस्य किं वा स्थैर्य-
मापादित चन्द्रगुप्तलक्ष्म्या । विचिन्त्य । अहो राक्षसस्य नन्दवंशे निर-
[3]तिशयो भक्तिगुण । स खलु कस्मिंश्चिदपि जीवति नन्दान्ववाये
वृषलस्य साचिव्य ग्राहयितु न शक्यते नन्दवशोद्यम प्रति निरुद्योगो-

१ तदुपगृहीतेन M T H, तदुपबृहितेन (M)—२ °शोगा T H, शया M—
३ न शक्यते । (अत) तदभियोग प्रति निरुद्योगैरस्माभिरवस्थातुमयुक्तमित्यनयैव
M.H, न शक्यते । तदभियोग प्रति निरुद्योग शक्योऽवस्थापयितुमस्माभि । अनया T,

वस्थापयितुम् । [अस्माभिरनया बुद्ध्या तपोवनगतोऽपि घातितस्तपस्वी ६नन्दवंशीयः सर्वार्थसिद्धिः ।] यावदसौ मलयकेतुमङ्गीकृत्यास्मदुच्छेदाय विपुलतरं प्रयत्नमुपदर्शयत्येव ।] प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा । साधु अमात्यराक्षस साधु ।

[ऐश्वर्यादनपेतमीश्वरमयं लोकोऽर्थतः सेवते
तं गच्छन्त्यनु ये विपत्तिषु पुनस्ते तत्प्रतिष्ठाशया ।
भर्तुर्ये प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया
भक्त्या कार्यधुरां वहन्ति कृतिनस्ते दुर्लभास्त्वादृशाः ॥ १३ ॥]

अत एवास्माकं त्वत्संग्रहणे यत्नः ।[कथमसौ वृषलस्य साचिव्यग्रहणेन सानुग्रहः स्यादिति ।[कुतः]।

अप्राज्ञेन च कातरेण च गुणः स्याद्भक्तियुक्तेन कः
प्रज्ञाविक्रमशालिनोऽपि हि भवेत् किं भक्तिहीनात्फलम् ।
प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये
ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥ १४ ॥]

तन्मयास्मिन् वस्तुनि न शयानेन स्थीयते । यथाशक्ति क्रियते तत्संग्रहणे प्रयत्नः ।[कथमिव । अत्र तावद् वृषलपर्वतकयोरन्यतरविनाशेन ३चाणक्यस्यापकृतं भवतीति विषकन्यकया राक्षसेनास्माकमत्यन्तोपकारि मित्रं घातितस्तपस्वी पर्वतेश्वर इति संचारितो जनापवादः । लोकप्रत्ययार्थमस्यैवार्थस्या[1]भिव्यक्तये पिता ते चाणक्येन घातित इति ६रहसि त्रासयित्वा भागुरायणेनापवाहितः पर्वतकपुत्रो मलयकेतुः । शक्यः खल्वेष राक्षसमतिपरिगृहीतोऽप्युत्तिष्ठमानः प्रज्ञया निवारयितुं न पुनरस्य निग्रहात् पर्वतकवधोत्पन्नमयशः प्रकाशीभवत् प्रमार्ष्टुमिति । ९प्रयुक्ताश्च स्वपक्षपरपक्षयोरनुरक्तापरक्तजनजिज्ञासया बहुविधदेशवेषभाषाचारवेदिनो नानाव्यञ्जनाः प्रणिधयः । अन्विष्यते च कुसुमपुरवासिनां नन्दामात्यसुहृदां निपुणं प्रचारगतम् । तत्तत् कारण१२मुत्पाद्य *कृतकृत्यतामापादिताश्चन्द्रगुप्तसहोत्थायिनो भद्रभटप्रभृतयः प्रधानपुरुषाः । शत्रुप्रयुक्तानां तीक्ष्णरसदादीनां प्रतिविधानं प्रत्यप्रमादिनः परीक्षितभक्तयश्च क्षितिपतिप्रत्यासन्नाः कृतास्तत्राप्तपुरुषाः । १५अस्ति चास्माकं सहाध्यायि मित्रमिन्दुशर्मा नाम ब्राह्मणः औशनस्यां

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१ अनभिव्यक्तये (M)

* Read कृतककृत्यताम्.

दण्डनीत्या चतुःषष्ट्यङ्के ज्योतिःशास्त्रे च परं प्रावीण्यमुपगतः । स
च मया क्षपणकलिङ्गधारी नन्दवंशवधप्रतिज्ञानन्तरमेव कुसुमपुरम-
१८मिनीय सर्वनन्दामात्यैः सह सख्यं ग्राहितः । विशेषतश्च तस्मिन्
राक्षसः समुत्पन्नविश्रम्भः । तेनेदानीं महत् प्रयोजनमनुष्ठेयं भविष्यति ।
तदेवमस्मत्तो न किंचित् परिहीयते । वृषल एव केवलः प्रधानप्रकृति-
२१ष्वस्मास्वारोपिततन्त्रभारः सततमुदास्ते । अथ वा यत्स्वयमभियोग-
दुःखैरसाधारणैरपाकृतं तदेव राज्यं सुखयति । कुतः ।

स्वयमाहृत्य भुञ्जाना बलिनोऽपि स्वभावतः ।
गजेन्द्राश्च नरेन्द्राश्च प्रायः सीदन्ति दुःखिताः ॥ १५ ॥

ततः प्रविशति यमपटेन चरः ।

पणमह जमस्स चलणे किं कज्जं देवएहिं अण्णेहिं ।
एसो खु अण्णभत्ताण हरदि जीअं *घडफडन्तं ॥ १६ ॥
प्रणमत यमस्य चरणौ किं कार्यं देवकैरन्यैः ।
एष खल्वन्यभक्तानां हरति जीवं परिस्फुरन्तम् ॥

[अवि अ ॥ अपि च

पुरिसस्स जीविदव्वं विसमादो होदि भत्तिगहिआदो ।
मारेदि सव्वलोअं जो तेण जमेण जीआमो ॥ १७ ॥
पुरुषस्य जीवितव्यं विषमाद् भवति भक्तिगृहीतात् ।
मारयति सर्वलोकं यस्तेन यमेन जीवामः ॥] ×

जाव एदं गेहं पविसिअ जमपडं दंसअन्तो गीआइं गाआमि । इति
परिक्रामति ॥ यावदेतद् गेहं प्रविश्य यमपटं दर्शयन् गीतानि गायामि ।
३शिष्यः । विलोक्य । भद्र न प्रवेष्टव्यम् ।

चरः । हहो बह्मण कस्स एदं गेहं ॥ हहो ब्राह्मण कस्यैतद् गेहम् ।

शिष्यः । अस्माकमुपाध्यायस्य सुगृहीतनाम्न आर्यचाणक्यस्य ।

६चरः । विहस्य । हहो बह्मण अत्तणो केरअस्स य्येव मह धम्मभादुणो
घरं होदि । ता देहि मे पवेसं । जाव तुह उवज्झाअस्स धम्मं उवदिसामि ॥
हहो ब्राह्मण आत्मीयस्यैव मम धर्मभ्रातुर्गृहं भवति । तस्माद्देहि मे प्रवेशम् ।
९यावत्ते उपाध्यायाय धर्ममुपदिशामि ।

१ °प्रकृतिषु T H

* Read तडफडन्तं

शिष्यः । सक्रोध । किं भवानस्माकमुपाध्यायाद् धर्मवित्तर ।

चरः । हहो बह्मण मा एव्व भणाहि । ण सव्वो सव्व जाणादि । ता
१२किंवि दे उवज्झाओ जाणादि किंवि अह्मारिसा जाणन्दि ॥ हहो
ब्राह्मण मा एव भण । न हि सर्वं सर्वं जानाति । तत् किमपि त उपाध्यायो
जानाति किमप्यस्मादृशा जानन्ति ।

१५शिष्यः । सर्वज्ञतामुपाध्यायस्य चोरयितुमिच्छसि ।

चरः । हहो बह्मण जइ तुह उवज्झाओ सव्व जाणादि ता जाणादु
दाव *कस्स चन्दो अणभिप्पेदो त्ति ॥ हहो ब्राह्मण यदि तवोपाध्याय
१८सर्वं जानाति तदा जानातु तावत् कस्य चन्द्रोऽनभिप्रेत इति ।

शिष्यः । किमनेन ज्ञातेन भवति ।

चरः । हहो बह्मण तुह उवज्झाओ जाणिस्सादि ज इमिणा जाणि-
२१देण होदि । तुम दाव एत्तिअ जाणासि कमलाण चन्दो अणभिप्पेदो
त्ति । ण पेक्ख ॥ हहो ब्राह्मण तवोपाध्यायो ज्ञास्यति यदनेन ज्ञातेन भवति ।
त्व तावदेतावज्जानासि कमलाना चन्द्रोऽनभिप्रेत इति । ननु प्रेक्षस्व ।

कमलाण मणहराणं रूवाहिन्तो विसवददि सील ।
सपुण्णमण्डलम्मि वि चन्दे जाइ विरुद्धाइ ॥ १८ ॥

कमलाना मनोहराणा रूपाद्विसवदति शीलम् ।
सपूर्णमण्डलेऽपि चन्द्रे यानि विरुद्धानि ॥

चाणक्यः । आकर्ण्यात्मगतम् । अये चन्द्रगुप्तादपरक्तान् पुरुषान् जाना-
मीत्युपक्षिप्तमनेन ।

३शिष्यः । किमिदम् । असबद्धमभिधीयते ।

चरः । सुसबद्ध य्येव एद भवे जदि सुणिदु जाणन्त लहे ॥ सुसबद्ध-
मेवैतद् भवेद्यदि श्रोतुं जानन्त लभे ।

६चाणक्यः । भद्र प्रविश । लप्स्यसे श्रोतारम् ।

चरः । एसो पविसामि । प्रविश्योपसृत्य च । जेदु अज्जो ॥ एष
प्रविशामि । । जयत्वार्यः ।

× [९चाणक्यः । विलोक्यात्मगतम् । कथमय प्रकृतिचित्तपरिज्ञाने नियुक्तो
निपुणक । प्रकाशम् । भद्र स्वागतम् । उपविश ।

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१ सुणन्त जाणन्त अ M—२ श्रोतार ज्ञातारं च M.T H

* Read कास

चरः । जं अज्जो आणवेदि । भूमावुपविशति ।। यदार्य आज्ञापयति ।

चाणक्यः । वर्णयेदानीं स्वनियोगवृत्तान्तम् । अपि वृषलमनुरक्ता प्रकृतय. ।

चरः । अह इ । अज्जेण खु तेसु तेसु विराअकारणेसु परिहरिदेसु सुगहीदणामहेए देवे चन्दउत्ते दिढ अणुरत्ताओ पकिदिओ । किंदु उण अत्थि एत्थ णअरे अमच्चरक्खसेण सह पढम समुप्पण्णसिणेहबहुमाणा तिण्णि पुरिसा देवस्स चन्दसिरिणो सिरिं ण सहन्दि ।। अथ किम् [आर्येण खलु तेषु तेषु विरागकारणेषु परिहृतेषु सुगृहीतनामधेये]देवे चन्द्रगुप्ते दृढमनुरक्ता' प्रकृतय । किंतु पुनरस्त्यत्र नगरेऽमात्यराक्षसेन सह प्रथम समुत्पन्नस्नेहबहुमानास्त्रय पुरुषा देवस्य श्रीचन्द्रस्य श्रिय न सहन्ते ।

चाणक्यः । सक्रोधमात्मगतम् । ननु वक्तव्य स्वजीवितं न सहन्त इति । प्रकाशम् । अपि ज्ञायन्ते नामधेयत ।

चरः । कह अमुणिदणामहेआ अज्जस्स णिवेदीअन्ति ।। कथ २४मज्ञातनामधेया आर्याय निवेद्यन्ते ।

चाणक्यः । तेन हि श्रोतुमिच्छामि ।

चरः । सुणादु अज्जो । पढमो दाव रिउपक्खे बद्धपक्खवादो खवणओ— ।। शृणोत्वार्य । प्रथम तावद्रिपुपक्षे बद्धपक्षपात' क्षपणक'—

[चाणक्यः । आत्मगतम् । अस्मद्रिपुपक्षे बद्धपक्षपात. क्षपणक ।]

चरः । जीवसिद्धी णाम जेण सा अमच्चरक्खसपउत्ता विसकण्णा देवे पव्वदीसरे समावेसिदा ।। जीवसिद्धिर्नाम येन सा अमात्यराक्षसप्रयुक्ता विषकन्या देवे पर्वतेश्वरे समावेशिता ।

चाणक्यः । स्वगतम् । जीवसिद्धि' । एष तावदस्मत्प्रणिधि । प्रकाशम् । अथापरः क ।

चरः । अवरो खु अमच्चरक्खसस्स पिअवअस्सो काअत्थो सअडदासो णाम ।। अपर खल्वमात्यराक्षसस्य प्रियवयस्य (कायस्थ)शकटदासो नाम ।

चाणक्यः । आत्मगतम् ।(कायस्थ इति लघ्वी मात्रा । तथापि न युक्त प्राकृतमपि रिपुमवज्ञातुमिति ।) तस्मिन् मया सुहृच्छद्मा सिद्धार्थको विनिक्षिप्त. । प्रकाशम् । भद्र तृतीयं श्रोतुमिच्छामि ।

³⁹चरः । तिदीओ अमच्चरक्खसस्स दुदीअ हिअअ पुप्फचत्तराणिवासी मणिआरसेट्ठी चन्दणदासो णाम *जम्स गेहे कलत्त णासीकदुअ अमच्चरक्खसो णअरादो अवक्कन्तो ॥ तृतीयोऽमात्यराक्षसस्य द्वितीय हृदय
⁴²पुष्पचत्वरनिवासी मणिकारश्रेष्ठी चन्दनदासो नाम यस्य गेहे कलत्र न्यासीकृत्यामात्यराक्षसो नगरादपक्रान्त ।

चाणक्यः । आत्मगतम् । नून सुहृत्तमोऽसौ । न ह्यनात्मसदृशे राक्षस
⁴⁵कलत्र न्यासीकरोति । प्रकाशम् । भद्र राक्षसेन चन्दनदासे कलत्र न्यासीकृतमिति कथमवगम्यते ।

चरः । इअ अङ्गुलिमुद्दा अज्ज अवगमइस्सदि । इति मुद्रामर्पयति ॥
⁴⁸इयमङ्गुलिमुद्रा आर्यमवगमयिष्यति ।

चाणक्यः । मुद्रामवलोक्य सहर्षमात्मगतम् । ननु वक्तव्य राक्षस एवास्मदङ्गुलिप्रणयी सवृत्त इति । प्रकाशम् । भद्र अङ्गुलिमुद्रागम विस्तरेण श्रोतु-
⁵¹मिच्छामि ।

चरः । सुणादु अज्जो । अज्ज दाव अह अज्जेण पउरजणचरिदअण्णेसणे णिउत्तो परघरप्पवेसे परस्स असङ्कणिज्जेण इमिणा जमपडेण
⁵⁴हिण्डन्तो मणिआरसेट्ठिणो चन्दणदासस्स गेह पविट्ठोह्मि । तहिं जमपड पसारिअ पउत्तोह्मि गीदाइ गाइदुं ॥ शृणोत्वार्य । अद्य तावदहमार्येण (पौरजनचरितान्वेषणे) नियुक्त (परगृहप्रवेशे परस्याशङ्कनीयेनानेन)यमपटेन हिण्डमानो
⁵⁷मणिकारश्रेष्ठिनश्चन्दनदासस्य गेह प्रविष्टोऽस्मि । तत्र यमपट प्रसार्य प्रवृत्तोऽस्मि गीतानि गातुम् ।

चाणक्यः । तत किम् ।

⁶⁰**चरः** । तदो एक्कादो अववरकादो पञ्चवरिसदेसीओ अदिदसणीअसरीराकिदी कुमारओ बालत्तणसुलहकोदूहलोप्फुल्लणअणो णिक्कमिदु पउत्तो । तदो हा णिग्गदो त्ति सङ्कापरिग्गहणिवेदइत्तिओ तस्स य्येव अववरकस्स
⁶³अब्भन्तरे इत्थिआजणस्य उट्ठिदो कलअलो । तदो ईसिदारदेसदाविदमुहीए एक्काए इत्थिआए सो कुमारओ णिक्कमन्तो य्येव णिब्भच्छिअ अवलम्बिदो हत्थे कोमलाए बाहुलदाए । ताए कुमारसरोधसभमप्पचलिदङ्गुलिआदो

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१ पुप्फउर M T H, पुप्फचत्तर H (M N) —२ णिहुदगरुओ H, णिब्भरगरुओ M
* Read जस्सि in place of जस्स गेहे

६६करादो पुरिसङ्गुलिपरिणाहप्पमाणघडिआ इअ अङ्गुलिमुद्दिआ देहली-
बन्धम्मि पडिआ ताए अणवबुद्धा मह चलणपासं समागच्छिअ *पणा-
मणिहुदा कुलवहु विअ णिच्चला संवुत्ता । मए वि अमच्चरक्खसस्स
६९णामङ्किदेत्ति अज्जस्स पादमूलं पाविदा । ता एसो इमाए आअमो ॥
तत एकस्मादपवरकात् पञ्चवर्षदेशीयोऽतिदर्शनीयशरीराकृतिः कुमारको
बालत्वसुलभकुतूहलोत्फुल्लनयनो निष्क्रमितुं प्रवृत्तः । ततो हा निर्गतो हा निर्गत
७२इति शङ्कापरिग्रहनिवेदयिता तस्यैवापवरकस्याभ्यन्तरे स्त्रीजनस्योत्थित कलकल ।
तत ईषद्द्वारदेशदापितमुख्यैकया स्त्रिया स कुमारको निष्क्रामन्नेव निर्भर्त्स्या-
वलम्बितो (हस्ते) कोमलया बाहुलतया । तस्याः कुमारसंरोधसंभ्रमप्रचलिताङ्गुले
७५करात् (पुरुषाङ्गुलिपरिणाहप्रमाणघटितेयमङ्गुलिमुद्रिका देहलीबन्धे पतिता तया
नवबुद्धा, मम चरणपार्श्वे समागत्य प्रणामनिभृता कुलवधूरिव) निश्चला संवृत्ता ।
मयाप्यमात्यराक्षसस्य नामाङ्कितेत्यार्यस्य पादमूलं प्रापिता । तदेषोऽस्या आगम ।

७८**चाणक्यः** । भद्र श्रुतम् । अपसर । नचिरादस्यानुरूपं फलमधि-
गमिष्यसि ।

चरः । जं अज्जो आणवेदि । इति निष्क्रान्त ॥ यदार्य आज्ञापयति ।

८१**चाणक्यः** । शार्ङ्गरव ।

शिष्यः । प्रविश्य । उपाध्याय आज्ञापय ।

चाणक्यः । वत्स मसीभाजनं पत्रं चोपानय ।

८४**शिष्यः** । यदाज्ञापयत्युपाध्याय । निष्क्रम्य । पुन. प्रविश्य । उपाध्याय
इदं मसीभाजनं पत्रं च ।

चाणक्यः । गृहीत्वा स्वगतम् । किमत्र लिखामि । अनेन खलु लेखेन
८७राक्षसो जेतव्य ।

प्रतीहारी । प्रविश्य । जेदु अज्जो ॥ जयत्वार्य ।

चाणक्यः । सहर्षमात्मगतम् । गृहीतो जयशब्द. । प्रकाशम् । शोणो-
९०त्तरे किमागमनप्रयोजनम् ।

प्रतीहारी । अज्ज देवो चन्दसिरी सीसे कमलमुउलाआरं अञ्जलिं
णिवेसिअ अज्जं विण्णवेदि । इच्छामि अज्जेण अब्भणुण्णादो देवस्स
९३पव्वदीसरस्स पारलोइअं कादुं तेण धारिदपुव्वाइं भूसणाइं भअवन्ताणं

* Omit पणामणिहुदा कुलवहु विय

बह्मणाण पडिवादेमि त्ति ॥ आर्य देव श्रीचन्द्र शीर्षे कमलमुकुलाकारमञ्जलिं निवेश्यार्यं विज्ञापयति । इच्छाम्यार्येणाभ्यनुज्ञातो देवस्य पर्वतेश्वरस्य
९६पारलौकिकं कर्तुं तेन धारितपूर्वाणि भूषणानि भगवद्भ्यो ब्राह्मणेभ्य प्रतिपादयामीति ।

चाणक्यः । सहर्षमात्मगतम् । साधु वृषल मम हृदयेन सह समन्त्र्य
९९संदिष्टवानसि । प्रकाशम् । शोणोत्तरे उच्यतामस्मद्वचनाद्वृषल । साधु वत्स अभिज्ञ खल्वासि लोकव्यवहाराणाम् । तदनुष्ठीयतामात्मनोऽभिप्राय । किंतु पर्वतेश्वरेण धृतपूर्वाणि गुणवन्ति भूषणानि गुणवद्भ्यच
१०२एव प्रतिपादनीयानि । तदह स्वय परीक्षितगुणान् ब्राह्मणान् प्रेषयामीति ।

प्रतीहारी । ज अज्जो आणवेदि । निष्क्रान्ता ॥ यदार्य आज्ञापयति ।

चाणक्यः । शार्ङ्गरव ॥ उच्यन्तामस्मद्वचनाद्विश्वावसुप्रभृतयस्त्रयो
१०५भ्रातरो वृषलाद् भूषणानि प्रतिगृह्य भवद्भिरह द्रष्टव्य इति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रान्त ।

[**चाणक्यः** । उत्तरोऽस्य लेखार्थे । पूर्वस्तु कथमस्तु । [विचिन्त्य । आम् ।
१०८उपलब्धवानस्मि प्रणिधिभ्यो यथा तस्य म्लेच्छराजलोकस्य मध्ये प्रधानतमा पञ्च राजान परया सुहृत्तया राक्षसमनुवर्तन्ते । ते यथा—

कौलूतश्चित्रवर्मा मलयनरपति सिंहनादो नृसिंह
काश्मीर पुष्कराक्ष क्षतरिपुमहिमा सैन्धव सिन्धुषेण ।
मेघाख्यः पञ्चमोऽसौ पृथुतुरगबल पारसीकाधिराजो
नामान्येषां लिखामि ध्रुवमहमधुना चित्रगुप्त प्रमाष्टुं ॥१९॥

विचिन्त्य] । अथ वा न लिखामि । सर्वमनभिव्यक्तमेवास्ताम् । शार्ङ्गरव ।

शिष्यः । प्रविश्य । उपाध्याय । आज्ञापय ।

३**चाणक्यः** । वत्स श्रोत्रियाक्षराणि प्रयत्नालिखितान्यस्फटानि भवन्ति । तदुच्यतामस्मद्वचनात् सिद्धार्थक । कर्णे कथयति । एभिरक्षरैः केनापि कस्यापि किमपि स्वय वाच्यमिति यदत्तबाह्यनामान लेख शकटदासेन लेख-
६यित्वा मामुपतिष्ठस्व । न चाख्येयमस्मै चाणक्यो लेखयतीति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रान्त ।

चाणक्यः । हन्त जितो मलयकेतु ।

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१ अस्मिन् M T.

१प्रविश्य लेखहस्त । **सिद्धार्थकः** । जेदु अज्जो । अअ सो सअडदासेण लिहिदो लेहो ॥ जयत्वार्य । अय स शकटदासेन लिखितो लेख ।

चाणक्यः । अहो दर्शनीयान्यक्षराणि । अनुवाच्य । भद्र अनया १२मुद्रया मुद्रयैनम् ।

सिद्धार्थकः । ज अज्जो आणवेदि । *लेख मुद्रयित्वा । अज्ज अअ मुद्दिदो लेहो । किं अवर अणुचिट्ठीअदु ॥ यदार्य आज्ञापयति । आर्य १५अय मुद्रितो लेख । किमपरमनुष्ठीयताम् ।

चाणक्यः । प्रथम तावद्वध्यस्थान गत्वा घातका †सरोष दक्षिणाक्षि सकोचसज्ञा ग्राहयितव्या । ततस्तेषु गृहीतसज्ञेषु भयापदेशादितस्तत १८प्रद्रुतेषु शकटदासो वध्यस्थानादपनीय राक्षस प्रापयितव्य । तस्मात् सुहृत्प्राणपरिरक्षणपरितुष्टात् पारितोषिक परिगृह्य राक्षस एव कचित् काल सेवितव्य । तत प्रत्यासन्नेषु परेषु प्रयोजनमिदमनुष्ठेयम् । कर्णे । एवमिव ।

२१**सिद्धार्थकः** । ज अज्जो आणवेदि ॥ यदार्य आज्ञापयति ।

चाणक्यः । शार्ङ्गरव ।

प्रविश्य । **शिष्यः** । उपाध्याय । आज्ञापय ।

२४**चाणक्यः** । उच्यतामस्मद्वचनात् कालपाशिको दण्डपाशिको यथा वृषल. समाज्ञापयति । य एष क्षपणको जीवसिद्धिर्नाम राक्षसप्रयुक्तया विषकन्यया पर्वतेश्वर घातितवान् स एनमेव दोष प्रख्याप्य सनिकार नग- २७रान्निर्वास्यतामिति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । इति परिक्रामति ।

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१ After this all but H (M) insert चाणक्य । भद्र कस्मिंश्चिदात्मजनानुष्ठेये कर्मणि त्वा व्यापारयितुमिच्छामि । सिद्धार्थक । सहर्षम् । अज्ज अणुगिहिदोम्हि । आणवेदु अज्जो किं इमिणा दासजणेण अणुचिट्ठिदव्वं ॥ आर्य अनुगृहीतोऽस्मि । आज्ञापयत्वार्य किमनेन दासजनेनानुष्ठातव्यम् । २ दण्डपाशिकश्च in all but H (M)

*Read तथा करोति in place of लेख मुद्रयित्वा and restore सिद्धार्थक.। अज्ज अअ मुद्दिदो लेहो । किं अवर अणुचिट्ठिअदु । and the next two speeches to their right place after शिष्य, (line 32)

† Read सरोष भयसंज्ञां ग्राहयितव्या। ततस्तेषु भयाप°

चाणक्यः । वत्स तिष्ठ। योऽयमपर कायस्थ शकटदासो नाम राक्षस
३०प्रयुक्तो नित्यमस्मच्छरीरमभिद्रोग्धु प्रयतते स चाप्येन दोष प्रख्याप्य
शूलमारोप्यता गृहजनश्चास्य बन्धनागार प्रवेश्यतामिति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रान्त ।

३३**चाणक्यः** । चिन्ता नाटयित्वात्मगतम् । अपि नाम दुरात्मा राक्षसो गृह्यत ।

सिद्धार्थकः । अज्ज गहीदो— ॥ आर्य गृहीत -- ।

चाणक्यः । सहर्षमात्मगतम् । हन्त गृहीतो राक्षस ।

३६**सिद्धार्थकः** । अज्जसदेसो । ता गमिस्स कज्जसिद्धीए ॥ आर्यसदेश ।
तद्गमिष्यामि कार्यसिद्धये ।

चाणक्यः । सङ्गुलिमुद्र लेखमर्पयित्वा। भद्र गम्यताम् । अस्तु ते कार्य-
३९सिद्धि ।

सिद्धार्थकः । तह । निष्क्रान्त ॥ तथा ।

शिष्यः । प्रविश्य । उपाध्याय कालपाशिको दण्डपाशिकि उपाध्याय
४२विज्ञापयेति । इदमनुष्ठीयते देवस्य चन्द्रगुप्तस्य शासनमिति ।

चाणक्यः । शोभनम् । वत्स । मणिकारश्रेष्ठिन चन्दनदासमिदानीं
द्रष्टुमिच्छामि ।

४५**शिष्यः** । यदाज्ञापयत्युपाध्याय । निष्क्रम्य चन्दनदासेन सह प्रविश्य ।
इत इत श्रेष्ठिन् ।

चन्दनदासः । स्वगतम् ।

चाणक्कम्मि अकरुणे सहसा सद्दाविदस्स वट्टेदि ।
णिद्दोसस्स वि सङ्का किं उण संजाददोसस्स ॥ २० ॥

चाणक्येनाकरुणेन सहसा शब्दायितस्य वर्तते ।
निर्दोषस्यापि शङ्का किं पुन सजातदोषस्य ॥

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१ प्रकाशम् । भद्र कोऽस्य गृहीत । added after this M T H —२ गिह्दिो (मए) inserted before this M T H —३ दण्डपाशिकश्च in all but H (M) —
४ विज्ञापयत in all but H(M),—

३ता भणिदा मए धणसेणप्पमुहा णिअणिवेससठिदा तिण्णि सांवगा कदावि चाणक्कहदओ गेह मे विचिण्णावेदि । ता अववाहेह भाट्टिणो अमच्चरक्खसस्स घरअण । मह दाव ज होदि तं होदु त्ति ॥
६तद् भणिता मया धनसेनप्रमुखा (निजनिवेशसस्थितास्त्रय)श्रावका । कदापि चाणक्यहतको गेह मे विचाययति । तस्मादपवाहयत भर्तुरमात्यराक्षसस्य गृहजनम् । मम तावद्यद्भवति तद्भवत्विति ।
९शिष्यः । भो श्रेष्ठिन् । इत इत ।
चन्दनदासः । अज्ज अअ आअच्छामि । उभौ परिक्रामत ॥ आर्य अयमागच्छामि ।
१२शिष्यः । उपसृत्य । उपाध्याय अय श्रेष्ठी चन्दनदास. ।
चन्दनदासः । जेदु अज्जो ॥ जयत्वार्य ।
चाणक्यः । विलोक्य । श्रेष्ठिन् स्वागतम् । इदमासनम् । आस्यताम् ।
१५**चन्दनदासः** । प्रणम्य । *किं ण जाणादि अज्जो जह अणुचिदो उवआरो परिहवादो वि महन्त दु ख उप्पादेदि । ता इह य्येव उचिदाए भूमीए उवविसामि ॥ किं न जानात्यार्यो यथानुचित उपचार परिभवादपि १८महद् दु खमुत्प.दयति । तस्मादिहैवोचितायां भूमावुपविशामि ।
चाणक्यः । भो श्रेष्ठिन् मा मैवम् । उचितमेवेदस्मद्विधैर्भवत । तदुपविश्यतामासन एव ।
२१**चन्दनदासः** । स्वगतम् । उवक्खित्त णेण दुट्ठेण किंवि । प्रकाशम् । जं अज्जो आणवेदि ।उपविष्ट ॥ उपक्षिप्तमनेन दुष्टेन किमपि । यदार्य आज्ञापयति ।
चाणक्यः । भो श्रेष्ठिन् (चन्दनदास) अपि प्रचीयन्ते सव्यवहाराणा २४लाभां ।
चन्दनदासः । अंह इ । अजस्स प्पसाएण अखण्डिदा वणिज्जा ॥ अथ किम् । आर्यस्य प्रसादेनाखण्डिता वणिज्या ।
२७**चाणक्यः** । न खलु चन्द्रगुप्तदोषा अतिक्रान्तपार्थिवगुणान् स्मारयन्ति प्रकृती. ।

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१ वाणिजि आ M घरअणसेवआ H २ वृद्धिलाभा T ३ स्वगतम् । अच्चादरो सङ्कणीओ । प्रकाशम् । inserted before this T

* Read ण in place of किं ण

चन्दनदासः । कर्णौ पिधाय । सन्त पाव । *सारअणिसार मुग्गदेण वि-
३०अ पुण्णिमाचन्देण देवेण चन्दसिरिणा अहिअ णन्दन्ति पकिदीओ ॥
शान्त पापम् । शारदनिशासमुद्गतेनेव पूर्णिमाचन्द्रेण श्रीचन्द्रेणाधिक नन्दन्ति प्रकृतय ।

३३चाणक्यः । भो श्रेष्ठिन् यद्येव प्रीताभ्य प्रकृतिभ्य प्रतिप्रियमिच्छन्ति राजान ।

चन्दनदासः । आणवेदु अज्जो †किं केत्तिअ इमादो जणादो इच्छी-
३६अदि त्ति ॥ आज्ञापयत्वार्य किं कियदस्माज्जनादिष्यत इति ।

चाणक्यः । भो श्रेष्ठिन् चन्द्रगुप्तराज्यमिद न नन्दराज्यम् । नन्दस्यार्थरुचेरर्थसम्बन्ध प्रीतिमुत्पादयति । चन्द्रगुप्तस्य तु भवतामपरिक्लेश एव ।

३९चन्दनदासः । सहर्षम । अज्ज अणुगिहीदोह्मि॥ आर्य अनुगृहीतोऽस्मि ।

चाणक्यः । स चापरिक्लेश कथ भवतीति प्रष्टव्या वयम् ।

चन्दनदासः । आणवेदु अज्जो ॥ आज्ञापयत्वार्य ।

४२चाणक्यः । सक्षेपतो राजन्यविरुद्धाभि प्रवृत्तिभि ।

चन्दनदासः । अज्ज को उण अधण्णो रण्णा विरुद्धो त्ति अज्जेण अवगच्छीअदि ॥ आर्य क पुनरधन्यो राज्ञा विरुद्ध इत्यार्येणावगम्यते ।

४५चाणक्यः । भवानेव तावत् प्रथम ।

चन्दनदासः । कर्णौ पिधाय । सन्त पाव । कीदिसो उण तिणाणं अग्गिणा सह विरोहो ॥ शान्त पापम् । कीदृश पुनस्तृणानामग्निना सह विरोध ।

४८चाणक्यः । ईदृशो विरोधो यत्त्व राजापथ्यकारिणो राक्षसस्य गृहजन गृहेऽभिरक्षसि ।

चन्दनदासः । अज्ज अलिअ एद केणवि अणज्जेण अज्जस्स णिवेदिद ॥
५१आर्य अलीकमेतत् केनाप्यनार्येणार्याय निवेदितम् ।

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१ आविर्भवति M T H, भवति H (M)

* Restore the passage to its original metrical form as under.

ण सरअपुण्णमासी समुग्गएण विअ पुण्णचन्देण ।
देवेण चन्दसिरिणा अहिअ णन्दन्ति पकिदीओ ॥
ननु शरत्पौर्णमासीसमुद्गतेनेव पूर्णचन्द्रेण ।
देवेन चन्द्रश्रियाधिक नन्दन्ति प्रकृतय ॥

† Read केत्तिअ अत्थजाद in place of किं केत्तिअं.

चाणक्यः । भो श्रेष्ठिन् अलमाशङ्कया । भीता पूर्वराजपुरुषाः पौराणामनिच्छतामपि गृहे गृहजनं निक्षिप्य देशान्तरं व्रजन्ति । तत्प्रच्छा५४दनमात्रं दोषमुत्पादयति ।

चन्दनदासः । एव्वं इदं । तस्सिं संभमे आसि अह्म घरे अमच्चरक्खसस्स घरअणो ॥ एवमिदम् । तस्मिन् संभ्रमे आसीदस्माकं गृहेऽमात्यराक्षसस्य ५७गृहजनः ।

चाणक्यः । पूर्वमलीकमिदानीमासीदिति परस्परविरोधिनी वचने ।

चन्दनदासः । अज्ज एत्तिअं अत्थि मे वाआच्छलं ॥ आर्य एतावदस्ति ६०मे वाक्छलम् ।

चाणक्यः । भो श्रेष्ठिन् चन्द्रगुप्ते राजन्यपरिग्रहश्छलानाम् । तत्समर्पय राक्षसस्य गृहजनम् । अच्छलं भवतु भवतः ।

६३**चन्दनदासः** । अज्ज णं विण्णवेमि तस्सिं संभमे आसि अह्म घरे अमच्चरक्खसस्स घरअणो त्ति ॥ आर्य ननु विज्ञापयामि तस्मिन् संभ्रमे आसीदस्माकं गृहेऽमात्यराक्षसस्य गृहजन इति ।

६६**चाणक्यः** । अथेदानीं क्व गतः ।

चन्दनदासः । ण जाणामि ॥ न जानामि ।

चाणक्यः । स्मितं कृत्वा । कथं न ज्ञायते नाम । भोः श्रेष्ठिन् शिरसि ६९भयं दूरे च तत्प्रतीकारः । अन्यच्च नन्दमिव विष्णुगुप्तः (इत्यर्धोक्ते लज्जां नाटयित्वा) चन्द्रगुप्तममात्यराक्षसः समुच्छेत्स्यतीति मैवं मंस्थाः । पश्य ।

> विक्रान्तैर्नयशालिभिः सुसचिवैः श्रीर्वक्रनासादिभि-
> र्नन्दे जीवति सान्वये न गमिता स्थैर्यं चलन्ती मुहुः ।
> तामेकत्वमुपागतां द्युतिमिव प्रह्लादयन्तीं जगत्
> कश्चन्द्रादिव चन्द्रगुप्तनृपतेः कर्तुं व्यवस्येत् पृथक् ॥ २१ ॥

अपि च

> आस्वादितद्विरदशोणितशोणशोभां
> सन्ध्यारुणामिव कलां शशलाञ्छनस्य ।
> जृम्भाविदारितमुखस्य मुखात् स्फुरन्तीं
> को हर्तुमिच्छति हरेः परिभूय दंष्ट्राम् ॥ २२ ॥

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१ एत्थन्तरे H अत्थन्तरे D (S) २ Before this M T. H. insert चन्द० । स्वगतम् । उवरि घणा .. समाविट्ठो ॥ which is omitted in H (M.K P &C)

चन्दनदासः । स्वगतम् । फलेण सवादिद सोहदि दे विकत्थिदम् ॥
फलेन सवादित शोभते ते विकत्थितम् ।

३ नेपथ्य उत्सारणा क्रियते ।

चाणक्यः । शार्ङ्गरव ज्ञायता किमेतत् ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रम्य पुन प्रविश्य । उपाध्याय
६एष देवस्य चन्द्रगुप्तस्याज्ञया राजापथ्यकारी क्षपणको जीवसिद्धि स-
निकार नगरान्निर्वास्यते ।

चाणक्यः । अहह क्षपणक । अथ वानुभवतु राजापथ्यकारित्वस्य
९फलम् । भो श्रेष्ठिन् एवमपथ्यकारिषु तीक्ष्णदण्डो राजा । तत् क्रियता
पथ्य सुहृद्वच । समर्प्यता राक्षसस्य गृहजन । अनुभूयता चिर विचित्रो
राजप्रसाद ।

१२चन्दनदासः । अज्ज णत्थि मे गेहे अमच्चघरअणो ॥ आर्य नास्ति मे
गेहेऽमात्यगृहजन ।

नेपथ्ये पुनरुत्सारणा क्रियते ।

१५चाणक्यः । शार्ङ्गरव ज्ञायता पुन किमेतत् ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रम्य पुन प्रविश्य । उपाध्याय
अयमपि राजापथ्यकारी कायस्थ शकटदास शूलमारोपयितु नीयते ।

१८चाणक्यः । स्वकर्मफलमाग्भवतु । भो श्रेष्ठिन् एवमपथ्यकारिषु तीक्ष्ण
दण्डो राजा (न मर्षयिष्यति राक्षसकलत्रप्रच्छादन भवत) तद्रक्ष्यता पर
कलत्रेणात्मन कलत्र जीवित च ।

२१चन्दनदासः । अज्ज किं मे भय दावेसि । सन्त वि गेहे अमच्च-
रक्खसस्स घरअण ण समप्पेमि किं उण असन्त ॥ आर्य किं मां भय
दर्शयसि । सन्तमपि गेहेऽमात्यराक्षसस्य गृहजन न समर्पयामि किं पुनरसन्तम् ।

२४चाणक्यः । एष ते निश्चय. ।

चन्दनदास' । बाढ । एसो मे णिच्छओ ॥ बाढम् । एष मे निश्चय ।

२७चाणक्यः । स्वगतम् । साधु चन्दनदास साधु ।

सुलभेष्वर्थजातेषु[1] परसवेदने[2] जनः ।
क इदं दुष्करं कुर्यादिदानीं शिबिना विना ॥ २४ ॥

१ लाभेषु in all but H(M) २ परस्योद्वेजने H(M)

प्रकाशम् । *श्रेष्ठिन् एष ते निश्चय ।

चन्दनदासः । बाढ ॥ बाढम्

३**चाणक्यः** । सक्रोधम् । दुरात्मन् दुष्टवणिक् अनुभूयना तर्हि राज-कोप ।

चन्दनदासः । सज्जोह्मि । अणुचिट्ठदु अज्जो अत्तणो अहिआरम्स ६अणुरूअ ॥ सज्जोऽस्मि । अनुतिष्ठत्वार्य आत्मनोऽधिकारस्यानुरूपम् ।

चाणक्यः । शार्ङ्गरव उच्यतामम्मद्वचनात् कालपाशिको दण्डपाशिक[1] । शीघ्रमय दुष्ट वणिक्— । अथ वा तिष्ठतु । उच्यता दुर्गपालो विजयपाल[2] । गृहीतसारमेन सपुत्रकलत्र सयम्य तावद्रक्ष यावन्मया वृषलाय कथ्यते । स एवास्य प्राणहर दण्डमाज्ञापयिष्यति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । श्रेष्ठिन् इत इत ।

१२**चन्दनदासः** । उत्थाय । अज्ज अअ आअच्छामि । स्वगतम् । दिट्ठिआ मित्तकज्जेण मे विणासो ण पुरिसदोसेण ॥ आर्य अयमागच्छामि । दिष्ट्या मित्रकार्येण मे विनाशो न पुरुषदोषेण ।

परिक्रम्य शिष्येण सह निष्क्रान्त' ।

१५**चाणक्यः** । सहर्षम् । हन्त लब्ध इदानीं राक्षस । कुत ।

> **त्यजत्यप्रियवत् प्राणान् यथा तस्यायमापदि ।**
> **तथैवास्यापदि प्राणा ध्रुव तस्यापि न प्रियाः ॥ २५ ॥**

नेपथ्ये कलकल' ।

प्रविश्य **शिष्यः** । उपाध्याय एष खलु सिद्धार्थक. शकटदास वध्यमान ३वध्यभूमेरादायापक्रान्त ।

चाणक्यः । स्वगतम् । साधु सिद्धार्थक कृत' कार्यारम्भ । प्रकाश सक्रोधम् । कथम् अपक्रान्त । वत्स उच्यतां भागुरायणो यथा त्वरितमेनं ६संभावय ।

निष्क्रम्य प्रविश्य च । **शिष्यः** । कष्टमपक्रान्तो भागुरायणोऽपि ।

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१ दण्डपाशिकश्च in all but H(M) २ विजयपालश्च M

* Omit श्रेष्ठिन् एष ते निश्चय ॥ चन्दनदास । बाढं ॥ चाणक्य. । reading दुरात्मन् दुष्ट° in continuation of प्रकाशम् etc going before.

चाणक्यः । स्वगतम् । व्रजतु कार्यसिद्धये । प्रकाश सक्रोधम् । वत्स उच्य-
९न्ता भद्रभटपुरुदत्तडिङ्गरातबलगुप्तराजसेनरोहिताक्षविजयवर्माण । शीघ्र-
मनुसृत्य गृह्येतां द्वावप्येताविति ।

शिष्यः । तथा । निष्क्रम्य पुन प्रविश्य सविषादम् । हा धिक् सर्वमेव तन्त्र-
१२माकुलीभूतम् । तेऽपि भद्रभटप्रभृतय प्रथमत एवाप्रभाताया रजन्या-
मपक्रान्ता ।

चाणक्यः । स्वगतम् । सर्वेषा शिवा सन्तु पन्थान । प्रकाशम् । वत्स अल
१५विषादेन ।

ये याता किमपि प्रधार्य हृदये पूर्वं गता एव ते
ये तिष्ठन्ति भवन्तु तेऽपि गमने काम प्रकामोद्यता ।
एका केवलमर्थसाधनविधौ सेनाशतेभ्योऽधिका
नन्दोन्मूलनदृष्टवीर्यमहिमा बुद्धिस्तु मा गान्मम ॥ २६ ॥

उत्थाय । एष दुरात्मनो भद्रभटप्रभृतीनाहरामि । प्रत्यक्षवदाकाशे लक्ष्य
बद्ध्वात्मगतम् । दुरात्मन् राक्षस क्वेदानीं गमिष्यसि । एषोऽहमचिराद्
३भवन्तम्

स्वच्छन्दमेकचरमुज्ज्वलदानशक्ति-
मुत्सेकिन बलमदेन विगाह्यमानम् ।
बुद्ध्या निगृह्य वृषलस्य कृते क्रियाया-
मारण्यक गजमिव प्रवणीकरोमि ॥ २७ ॥

निष्क्रान्तौ ।

इति मुद्रालाभो नाम प्रथमोऽङ्कः ।

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१ गृह्यता दुरात्मा भागुरायण (इति) M T, गृह्यतां दुरात्मा शकटदास इति । H गृह्येता द्वावप्येताविति H(K C L) २ उषसि T, अप्रभातायाम् M H ३ प्रकामोद्यमा in all but H(N) ४ उत्सेकिना in all but H(M) ५ मदजलेन T H(M) ६ विगाहमानम् M T विदह्यमानम् H विगाह्यमानम् H(K) ७ प्रगुणी in all but T(M R).

राक्षसविचारो नाम
द्वितीयोऽङ्क. ।

तत प्रविशत्याहितुण्डिक ।

आहितुण्डिकः।

जाणन्ति तन्तजुत्तिं जहट्ठिद मण्डल अहिलिहन्ति ।
जे मन्तरक्खणपरा ते *सप्पणराहिवे [1]उवअरन्ति ॥ १ ॥

आकाशे । अज्ज किं तुम भणासि । को तुम त्ति । अह खु आहितुण्डिओ जिण्णविसो णाम । किं भणासि । अह वि अहिणा खेलिदु ६ इच्छामि त्ति । अह कदर उण अज्जो वित्तिं उवजीवदि । किं भणासि । राअउलसेवओह्मि त्ति । ण खेलदि ज्जेव अज्जो आहिणा । कह विअ । †अमन्तोमहिकुसलो वालग्गाही मत्तो मअगआरोहो ९ जिदकासी राअउलसेवओ त्ति एदे तिण्णि विणासमणुहोन्ति । कह दिट्ठमत्तो अदिक्कन्तो । पुनराकाशे । अज्ज किं तुम भणासि । किं एदेसु पेडअसमुग्गएसु त्ति । जीविआए सपादआ सप्पा । किं भणासि । ९ पेक्खिदु इच्छामि त्ति । पसीददु अज्जो । अट्ठाण खु एद । ता जदि कोदूहल एहि एदस्सिं आवासे दसेमि । किं भणासि । एद खु [4]अमच्चरक्खसस्स गेह । णत्थि अह्मारिसाण इह पवेसो त्ति । तेण गच्छदु १२ अज्जो । जीविआए पसादेण अत्थि मे एत्थ पवेसो । कध एसो वि आदिक्कन्तो । स्वगतम् । आश्चर्यम् । चाणक्यमतिपरिगृहीत चन्द्रगुप्तमवलोक्य विफलमिव राक्षसप्रयत्नमवगच्छामि । राक्षसमातिपरिगृहीत १५ च मलयकेतुमवलोक्य चलितामिव राज्याच्चन्द्रगुप्तमवगच्छामि । कुत ।

कौटिल्यधीरज्जुनिबद्धमूर्तिं मन्ये स्थिरां मौर्यनृपस्य लक्ष्मीम् ।
उपायहस्तैरपि राक्षसेन निकृष्यमाणामिव लक्षयामि ॥ २ ॥

तदेवमनयोर्बुद्धिशालिनो सुसचिवयोर्विरोधे सशयितेव राजलक्ष्मी ।

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१ होन्ति H (M) २ लद्धाहिआरो added before this in all but H (M)
३ अहिणो added before this in all but H (M) ४ नन्दकुललक्ष्मी T

* Read णिवे । † Restore the passage to its original metrical form as under —णोसहिकुसलो वालग्गाही मत्तो मअक्कआरोहो । जिअकासी राउलसेवओ त्ति अ विणासमणुहोन्ति ॥

विरुद्धयोर्भृशमिव [1]मन्त्रिमुख्ययो-
र्महावने वनगजयोरिवान्तरे।
अनिश्चयाद् गजवशयेव भीतया
गतागतैर्ध्रुवमिह खिद्यते श्रिया ॥ ३ ॥

तद्यावदमात्यराक्षसं पश्यामि। इति परिक्रम्य द्वारि स्थितः ॥

जानन्ति तन्त्रयुक्तिं यथास्थितं मण्डलमभिलिखन्ति।
३ ये मन्त्ररक्षणपरास्ते सर्पनराधिपानुपचरन्ति ॥

। आर्य किं त्वं भणसि। कस्त्वमिति। अहं खल्वाहितुण्डिको जीर्णविषो नाम। किं भणसि। अहमप्यहिना खेलितुमिच्छामीति। अथ कतमां ६पुनरार्यो वृत्तिमुपजीवति। किं भणसि। राजकुलसेवकोऽस्मीति। ननु खेलत्येवार्योऽहिना। कथमिव। अमन्त्रौषधिकुशलो व्यालग्राही मत्तो मत्तगजारोही। जितकाशी राजकुलसेवक इत्येते त्रयो विनाशमनुभवन्ति। कथम्। ९दिष्टमात्रोऽतिक्रान्तः। आर्य किं त्वं भणसि। किमेतेषु पेटकसमुद्गकेष्विति। जीविकायाः संपादकाः सर्पाः। किं भणसि। प्रेक्षितुमिच्छामीति। प्रसीदत्वार्यः अस्थानं खल्वेतत्। तस्माद्यदि कुतूहलमेह्येतस्मिन्नावासे दर्शयामि। किं भण-१२सि। एतत् खल्वमात्यराक्षसस्य गेहं। नास्त्यस्मादृशानामिह प्रवेश इति। तेन गच्छत्वार्यः। जीविकायाः प्रसादेनास्ति मेऽत्र प्रवेशः। कथमेषोऽप्यतिक्रान्तः।

ततः प्रविशत्यासनस्थः पुरुषेणानुगम्यमानः सचिन्तो राक्षसः।

१५ राक्षसः। सबाष्पम्। कष्टम्।

वृष्णीनामिव नीतिविक्रमगुणव्यापारशान्तद्विषां
नन्दानां विपुले कुलेऽकरुणया नीते नियत्या क्षयम्।
चिन्तावेशसमाकुलेन मनसा रात्रिंदिवं जाग्रतः
[2]सैवेयं मम चित्रकर्मरचना भित्तिं विना वर्तते ॥४॥

अथ वा

नेदं विस्मृतभक्तिना न विषयव्यासङ्गमूढात्मना
प्राणप्रच्युतिभीरुणा न च मया नात्मप्रतिष्ठार्थिना।
अत्यर्थं परदास्यमेत्य निपुणं नीतौ मनो दीयते
देवः स्वर्गगतोऽपि शात्रववधेनाराधितः स्यादिति ॥५॥

आकाशमवलोकयन्। भगवति कमलालये भृशमगुणज्ञासि।

आनन्दहेतुमपि देवमपास्य नन्दं
सक्तासि किं कथय वैरिणि मौर्यपुत्रे।

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१ इह M T H इव H (B) २ सैवेयं in all but H (M N)

दानाम्बुराजिरिव गन्धगजस्य नाशे
तत्रैव किं न चपले प्रलय गतासि ॥६॥

अपि चानभिजाते

पृथिव्यां किं दग्धा प्रथितकुलजा भूमिपतय•
पतिं पाप मौर्यं यदसि कुलहीन कृतवती ।
प्रकृत्या वा काशप्रभवकुसुमप्रान्तचपला
पुरन्ध्रीणां प्रज्ञा पुरुषगुणविज्ञानविमुखी ॥७॥

अविनीते तदहमाश्रयोन्मूलनेनैव त्वामकामा करोमि । विचिन्त्य । मया तावत् सुहृत्तमस्य चन्दनदासस्य गृहे गृहजन निक्षिप्य नगरा-
३न्निर्गच्छता न्याय्यमनुष्ठितम् । कुत । कुसुमपुराभियोग प्रत्यनुदासीनो राक्षस इति तत्रस्थानामस्माभि सहैककार्याणा देवपादोपजीविना नोद्यम शिथिलीभविष्यति । चन्द्रगुप्तशरीरमभिद्रोग्धुमस्मत्प्रयुक्ताना
६तीक्ष्णरसदादीनामुपसग्रहार्थं परकृत्योपजापार्थं च महता कोशसचयेन स्थापित शकटदास । प्रतिक्षणमरातिवृत्तान्तोपलब्धये तत्सहतिभेदनाय च व्यापारिता सुहृदो जीवसिद्धिप्रभृतय । तत् किं बहुना ।

इष्टात्मज• सपदि सान्वय एव देवः
शार्दूलपोतमिव य परिपुष्य नष्ट• ।
[2]तस्यैष बुद्धिविशिखेन भिनद्मि मर्म
वर्मीभवेद्यदि न दैवमदृश्यमाणम्[3] ॥८॥

तत• प्रविशति कञ्चुकी ।

कञ्चुकी ।

काम नन्दमिव प्रमथ्य जरया चाणक्यनीत्या यथा
धर्मो मौर्य इव क्रमेण नगरे नीतः प्रतिष्ठां मयि ।
तं [1]सप्रत्युपचीयमानमपि मे लब्धान्तर• सेवया
लोभो राक्षसवज्जिराय यतते जेतुं न शक्नोति च ॥९॥

परिक्रम्य । अयममात्यराक्षस । उपसृत्य । स्वस्ति भवते ।

राक्षसः । आर्य जाजले अभिवादये । प्रियवदक आसनमत्रभवत• ।

३**पुरुषः ।** एद आसण । उवविसदु अज्जो ॥ एतदासनम् । उपविशत्वार्यः ।

कञ्चुकी । उपविश्य । कुमारो मलयकेतुरमात्य विज्ञापयति । चिरात्प्रभृत्यार्य परित्यक्तोचितशरीरसस्कार इति पीड्यते मे हृदयम् ।

१ प्रकृत्युप° H. २ तस्यैव M T H ३ अमृश्यमानम् M. [illegible] T.H.

६यद्यपि स्वामिगुणा न शक्यन्ते विस्मर्तुं तथापि मद्विज्ञापना मानयितु-
मर्हत्यार्य । आभरण दर्शयित्वा । इदमाभरण कुमारेण स्वशरीरादवतार्य
प्रेषित परिदधात्वमात्य ।

९राक्षसः । आर्य जाजले विज्ञाप्यतामस्मद्वचनात् कुमार विस्मृता
एव मया भवद्गुणपक्षपातेन स्वामिगुणा । किं तु ।

न तावन्निर्वीर्यैः परपरिभवाक्रान्तिकृपणै-
र्वहाम्यङ्गैरेभि प्रतनुमपि संस्काररचनाम् ।
न यावन्नि·शेषक्षपितरिपुपक्षस्य निहित
सुगाङ्गे[1]हेमाङ्ग नृवर तव सिंहासनमिदम् ॥१०॥

कञ्चुकी । अमात्ये नेतरि सर्वमपि सुलभ कुमारस्य । तत् प्रतिमान्यता
कुमारस्य प्रथम प्रणय ।

३राक्षसः । आर्य कुमार इवानतिक्रमणीयवचनो भवान् । तदनुष्ठीयते
कुमारस्याज्ञा ।

कञ्चुकी । भूषयित्वा । स्वस्ति भवते । साधयाम्यह ।

६राक्षसः । आर्य अभिवादये ।

कञ्चुकी निष्क्रान्त ।

राक्षसः । प्रियवदक ज्ञायता कोऽप्यस्मद्दर्शनार्थी द्वारि तिष्ठति ।

९पुरुषः । ज अमच्चो आणवेदि । परिक्रम्याहितुण्डिक दृष्ट्वा । अज्ज को तुमम् ॥
यदमात्य आज्ञापयति । आर्य कस्त्वम् ।

आहितुण्डिकः । भद्द अह खु आहितुण्डिओ । इच्छामि अमच्चस्स पुरदो
१२सप्पेहिं खेलिदु ॥ भद्र अह खल्वाहितुण्डिक । इच्छाम्यमात्यस्य पुरत सर्पै
खेलितुम् ।

पुरुषः । चिट्ठ जाव अमच्चस्स णिवेदेमि । राक्षसमुपसृत्य । अमच्च
१५एसो खु सप्पजीवी इच्छादि सप्पेहिं अमच्चस्स पुरदो खेलिदु ॥ तिष्ठ
यावदमात्याय निवेदयामि । अमात्य एष खलु सर्पजीवीच्छति सर्पैरमात्यस्य
पुरत खेलितुम् ।

१८राक्षसः । वामाक्षिस्पन्दन सूचयित्वा स्वगतम् । कथम् *प्रथममेव सर्पदर्श-
नम् । प्रकाशम् । प्रियवदक न न कुतूहल [2]सर्पदर्शने । तत् परितोष्य
विसर्जयैनम् ।

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१ हेमाङ्क M T H २ सर्पेषु T H *Omit प्रथममेव

२१ **पुरुषः** । ज अमच्चो अ णवेदि । आहितुण्डिकमुपसृत्य । अज्ज एसो खु दे ॱदसणफलेण अमच्चो पसाद करेदि । ण उण दसणेण ॥ यदमात्य आज्ञापयति । आर्य एष खलु ते दर्शनफलेनामात्य प्रसाद करोति । न २४पुनर्दर्शनेन ।

आहितुण्डिकः । भद्द विण्णवेहि मह वअणेण अमच्च । ण केवल अह सप्पजीवी पाउअकवी खु अह । ता जइ मे अमच्चो दसणेण पसाद ण २७करेदि तदो एद पत्तअ वाचेदु पसीददु त्ति ॥ भद्र विज्ञापय मम वचनेनामात्यम् । न केवलमह सर्पजीवी प्राकृतकवि खल्वहम् । तस्माद्यदि मेऽमात्यो दर्शनेन प्रसाद न करोति तत एतत् पत्रक वाचयितु प्रसीदत्विति ।

३०**पुरुषः** । पत्र गृहीत्वा राक्षसमुपसृत्य । अमच्च एसो खु आहितुण्डिओ विण्णवेदि । ण केवल अह सप्पजीवी पाउअकवी खु अह । ता जइ मे अमच्चो दसणेण पसाद ण करेदि तदो एद पत्तअं वाचेदु पसी-३३ददु त्ति ॥ अमात्य एष खल्वाहितुण्डिको विज्ञापयति । न केवलमह सर्पजीवी प्राकृतकवि खल्वहम् । तस्माद्यदि मेऽमात्यो दर्शनेन प्रसाद न. करोति तत एतत् पत्रक वाचयितु प्रसीदत्विति ।

३६**राक्षसः** । पत्र गृहीत्वा वाचयति ।

पाऊण णिरवसेस कुसुमरस अत्तणो कुसलदाए ।
ज उग्गिरेइ भमरो तं अण्णाण कुणइ कज्ज ॥११॥

पीत्वा निरवशेष कुसुमरसमात्मन कुशलतया ।
यदुद्गिरति भ्रमरस्तदन्येषामज्ञाना च करोति कार्यम् ॥

विचिन्त्य स्वगतम् । अये कुसुमपुरवृत्तान्तज्ञोऽह भवत्प्रणिधिरिति गाथार्थ. । कार्यव्यग्रत्वान्मनस प्रभूतत्वाच्च प्रणिधीना विस्मृतम् । ३९इदानीं स्मृतिरुपलब्धा । व्यक्तमाहितुण्डिकच्छद्मना विराधगुप्तेनानेन भवितव्यम् । प्रकाशम् । प्रियवदक प्रवेशयैनम् । सुकविरेष. । श्रोतव्यमस्माभि सुभाषितम् ।

४२**पुरुषः** । ज अमच्चो आणवेदि । आहितुण्डिकमुपसृत्य । उपसप्पदु अज्जो ॥ यदमात्य आज्ञापयति । उपसर्पत्वार्यः ।

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१ अदसणेण (वि) M H २ अस्मात् in all but H (M)

आहितुण्डिकः । नाट्येनोपसृत्य विलोक्य च स्वगतम् । अयममात्यराक्षसः

वामां बाहुलतां निवेश्य शिथिलं कण्ठे विवृत्तानना
स्कन्धे दक्षिणया बलान्निहितयाप्यङ्के पतन्त्या मुहुः ।
गाढालिङ्गनसङ्गपीडितमुखं यस्योद्यमाशङ्किनी
मौर्यस्योरसि नाधुनापि कुरुते वामेतरं श्रीः स्तनम् ॥१२॥

प्रकाशम् । जेदु अमच्चो ॥ जयत्वमात्य ।

राक्षसः । विलोक्य । अये विराध—। [1]इत्यर्धोक्ते विरूढस्मृतिः । प्रिय-
[2]वदक भुजङ्गैरिदानीं विनोदयाम । तद्विश्रम्यतां परिजनेन । त्वमपि स्वाधिकारमशून्यं कुरु ।

पुरुषः । जं अमच्चो आणवेदि । इति सपरिजनो निष्क्रान्तः ॥ यदमात्य
९आज्ञापयति ।

राक्षसः । सखे विराधगुप्त इदमासनमास्यताम् ।

विराधगुप्तः । यदाज्ञापयत्यमात्य । उपविष्टः ।

१२**राक्षसः** । निर्वर्ण्य सबाष्पम् । अहो देवपादोपजीविनो जनस्यावस्था ।

विराधगुप्तः । अलममात्य शोकेन । नातिचिरादमात्योऽस्मान् पुनः पुरातनीमवस्थामारोपयिष्यति ।

१५**राक्षसः** । सखे वर्णय कुसुमपुरवृत्तान्तम् ।

विराधगुप्तः* । अमात्य विस्तीर्णः कुसुमपुरवृत्तान्तः । तत् कुतः प्रभृति वर्णयामि ।

१८**राक्षसः*** । सखे चन्द्रगुप्तस्य †नगरप्रवेशात् प्रभृत्यस्मत्प्रयुक्तैस्तीक्ष्णरसदादिभिः किमनुष्ठितमिति श्रोतुमिच्छामि ।

विराधगुप्तः । एष कथयामि । अस्ति तावच्छकयवनकिरातकाम्बोज-
२१पारसीकबाह्लीकप्रभृतिभिश्चाणक्यमतिपरिगृहीतैश्चन्द्रगुप्तपर्वतेश्वरबलैरुदधिभिरिव प्रलयोच्चलितसलिलैः समन्तादुपरुद्धं कुसुमपुरम्—

राक्षसः । शस्त्रमाकृष्य ससम्भ्रमम् । आः मयि स्थिते कः कुसुमपुरमुप-
२४रोत्स्यति । [1]विराधगुप्त क्षिप्रमिदानीम्—

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१ इत्यर्धोक्ते । ननु प्ररूढश्मश्रु । T इत्यर्धोक्ते । विरूढश्मश्रु । H
२ (प्र)वीरक in all but H(M)
*Omit the two speeches †Read नन्दभवनप्रवेशात् ।

प्राकार परितः शरासनधरैः *क्षिप्र परिक्रम्यतां
द्वारेषु द्विरदैः प्रतिद्विपघटाभेदक्षमैः स्थीयताम्।
मुक्त्वा मृत्युभय प्रहर्तुमनस. शत्रोर्बले दुर्बले
ते निर्यान्तु मया सहैकमनसो येषामभीष्ट यश·॥१३॥

विराधगुप्तः। अमात्य अलमावेगेन। वृत्तमिद वर्ण्यते।

राक्षसः। नि श्वस्य। कथ वृत्तमिदम्। मया पुनर्ज्ञात स एवाय काल [१]इति। शस्त्रमुत्सृज्य सास्रम्। हा देव सर्वार्थसिद्धे स्मरति ते राक्षस प्रसादानाम्। त्वमत्र सग्रामकाले

यत्रैषा मेघनीला चरति गजघटा राक्षसस्तत्र याया-
देतत् पारिप्लवाम्भःप्लुति तुरगबल वार्यतां राक्षसेन।
पत्तीनां राक्षसोऽन्त नयतु बलमिति प्रेषयन् मह्यमाज्ञा-
मज्ञासी· प्रीतियोगात्स्थितमिव नगरे राक्षसानां सहस्रम्॥१४॥

विराधगुप्तः। †तत समन्तादुपरुद्धं कुसुमपुरमवलोक्य बहुदिवसप्रभृति महदुपरोधवैशसमुपरि पौराणा परिवर्तमानमसहमाने तस्यामवस्थाया [२]पौरजनापेक्षया सुरङ्गामेत्यापक्रान्ते तपोवनाय देवे सर्वार्थसिद्धौ स्वामिविरहात् प्रशिथिलीकृतप्रयत्नेषु युष्मद्बलेषु जयघोषणाव्याघातादिसाहसानुमितान्तर्नगरवासिषु पुनर्नन्दराज्यप्रत्यानयनाय सुरङ्गया बहिरपगतेषु [१]युष्मासु चन्द्रगुप्तनिधनाय युष्मत्प्रयुक्तया विषकन्यया घातिते तपस्विनि पर्वतेश्वरे—

राक्षसः। सखे पश्याश्चर्यम्।

कर्णेनेव विषाङ्गनैकपुरुषव्यापादिनी रक्षिता
हन्तु शक्तिरिवार्जुन बलवती या चन्द्रगुप्त मया।
सा विष्णोरिव विष्णुगुप्तहतकस्यात्यन्तिकप्रीतये
हैडिम्बेयमिवैत्य पर्वतनृपं तद्वध्यमेवावधीत्॥१५॥

विराधगुप्तः। अमात्य दैवस्यात्र कामचार। किं क्रियताम्।

राक्षसः। ततस्तत।

[२]विराधगुप्तः। पितृवधत्रासादपक्रान्ते कुमारे मलयकेतौ विश्वासिते पर्वतेश्वरभ्रातरि वैरोधके प्रकाशिते च चन्द्रगुप्तस्य नन्दभवनप्रवेशे

१ नन्द in all but H (M N) २ सुरङ्गामेत्य omitted in H(M N)

* Read वप्र परि क्रम्यता † Omit तत समन्तादुपरुद्ध कुसुमपुरम्

चाणक्येनाहूयाभिहिता सर्व एव कुसुमपुरवासिन सूत्रधारा । सावत्स
६रिकादेशादद्यार्धरात्रसमये* चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यति। अतः
प्रथमद्वारात् प्रभृति संस्क्रियता राजभवनमिति । तत सूत्रधारैरभिहि-
तम् । आर्य प्रथममेव देवस्य चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यतीति
९सूत्रधारेण दारुवर्मणा कनकतोरणन्यासादिभि सस्कारविशेषै सस्कृतं
प्रथम राजभवनद्वारम् । अस्माभिरिदानीमभ्यन्तरे सस्कार आधेय इति ।
ततश्चाणक्यबटुनानादिष्टेन दारुवर्मणा सस्कृत राजभवनद्वारमिति परि-
१०तुष्टेन सुचिर दारुवर्मणो दाक्ष्य प्रशस्याभिहितम् । अचिरादस्य दाक्ष्यस्य
फल दारुवर्मन्नधिगमिष्यसीति ।

राक्षसः । सोद्वेगम् । कुतश्चाणक्यबटो परितोष । अफलमनिष्टफल वा
१२दारुवर्मण प्रयत्नमवगच्छामि । यदनेन बुद्धिमोहादथ वा राजभक्ति-
प्रकर्षान्नियोगकालमप्रतीक्षमाणेन जनितश्चाणक्यबटोश्चेतसि बलवान्
विकल्प ।

१५**विराधगुप्तः** । ततश्चाणक्यहतकेनानुकूललग्नवशादर्धरात्रसमये †चन्द्र-
गुप्तस्य नन्दभवनप्रवेशो भविष्यतीति शिल्पिन पौराश्च गृहीतार्थान्
कृत्वा तस्मिन्नेव क्षणे पर्वतेश्वरभ्रातर वैरोधकमेकासने चन्द्रगुप्तेन सहो-
१८पाविश्य कृत पृथ्वीराज्यविभाग ।

राक्षसः । किमतिसृष्ट पर्वतेश्वरभ्रात्रे वैरोधकाय पूर्वप्रतिश्रुत राज्यार्धम्।

विराधगुप्तः । अथ किम् ।

२१**राक्षसः** । स्वगतम् । नियतमतिधूर्तेन तस्यापि कमप्युपांशुवधमाकलय्य
पर्वतेश्वरविनाशेन जनितस्यायशस परिहारार्थमेषा लोकप्रसिद्धिरुपर-
चिता । प्रकाशम् । ततस्तत ।

२४**विराधगुप्तः** । तत ¶प्रथममेव प्रकाशिते चन्द्रगुप्तस्यार्धरात्रे नन्दभवन-
प्रवेशे कृताभिषेके विमलमुक्तागुणपरिक्षेपोपरचितपट्टमयप्रावरणप्रच्छादि-
तशरीरे मणिमयमुकुटनियमितरुचिरमौलौ सुरभिकुसुमवैकक्षिकावभासित-
२७विपुलवक्ष स्थले परिचितदर्शनैरप्यनभिज्ञायमानाकृतौ चाणक्यहतका-

१ पूर्व° H (N L) २ दाक्ष्यस्यानुरूप फल in all but H(P M) ३ उपरचिता MH, उपचिता T

* Omit अर्धरात्रसमये † Omit चन्द्रगुप्तस्य .. क्षणे

¶ Omit प्रथममेव . .प्रवेशे

देशाच्चन्द्रगुप्तोपवाह्या चन्द्रलेखा नाम गजवशामारुह्य चन्द्रगुप्तानुयायिना राजलोकेनानुगम्यमाने देवस्य नन्दस्य भवन प्रविशति वैरोधके
३०युष्मत्प्रयुक्तेन सूत्रधारेण दारुवर्मणा चन्द्रगुप्तोऽयमिति मत्वा तस्योपरि पातनाय सज्जीकृत यन्त्रतोरणम् । अत्रान्तरे बहिर्निगृहीतवाहनेषु चन्द्रगुप्तानुयायिषु युष्मत्प्रयुक्तेन चन्द्रगुप्तनिषादिना *बर्बरकेण कनकदण्डिका-
३३न्तर्निहितामासिपुत्रिकामाक्रष्टुकामेनावलम्बिता करेण कनकशृङ्खलालम्बिनी कनकदण्डिका ।

राक्षसः । स्वगतम् । उभयोरप्यस्थाने यत्न. ।

३६**विराधगुप्तः** । अथ जघनाभिघातमुत्प्रेक्षमाणा गजवधूरतिजवनतया गत्यन्तरमारूढवती । तत प्रथमगत्यनुरोधप्रत्याकलितमुक्तेन प्रभ्रष्टलक्ष्य पतता यन्त्रतोरणेनाकृष्टकृपाणीव्यग्रपाणिरनासादयन्नेव चन्द्रगुप्ताशया
३९वैरोधक हतस्तपस्वी बर्बरक । ततो दारुवर्मणा यन्त्रतोरणनिपातनादात्मवधमाकलय्य पूर्वमेवोत्तुङ्गतोरणस्थलमारूढेन यन्त्रघट्टनबीज लोहकीलमादाय हस्तिनीगत एव हतो वैरोधक ।

४२**राक्षसः** । कष्टमनर्थद्वयमापतितम् । न हतश्चन्द्रगुप्तो हतौ वैरोधकबर्बरकौ दैवेन । अथ सूत्रधारो दारुवर्मा कथम् ।

विराधगुप्तः । वैरोधकपुर.सरेण पदातिलोकेनैष लोष्टघात हत ।

४५**राक्षसः** । सास्रम् । अहो वत्सलेन सुहृदा दारुवर्मणा वियुक्ता. स्म. । अथ तेन भिषजाभयदत्तेन किमनुष्ठितम् ।

विराधगुप्तः । सर्वमनुष्ठितम् ।

४८**राक्षसः** । सहर्षम् । अपि हतश्चन्द्रगुप्त. ।

विराधगुप्तः । दैवान्न हत ।

राक्षसः । सविषादम् । तत् किमिति कथयसि सर्वमनुष्ठितमिति ।

५१**विराधगुप्तः** । कल्पितमनेन योगचूर्णमिश्रितमौषध चन्द्रगुप्ताय । तत् प्रत्यक्षीकुर्वता चाणक्येन कनकभाजने वर्णान्तरमुपलभ्याभिहितश्चन्द्रगुप्त. । वृषल सविषमिदमौषधम् । न पातव्यमिति ।

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१ त्रय॰ H(M) २ परितुष्ट कथ॰ M H ३ विष M ४ पानक.. न्तरगतमुप॰ H(BC)

* Read बर्बरकेणान्तर्नि॰

५४**राक्षसः** । शठ खल्वसौ बटु । अथ स वैद्य कथम् ।

विराधगुप्तः । तदेवौषध पायित उपरत ।

राक्षसः । सविषादम् । अहो महान् विज्ञानराशिरुपरत । अथ शय-
५७नाधिकृतस्य प्रमोदकस्य किं वृत्तम् ।

विराधगुप्तः । यदितरेषाम् ।

राक्षसः । सोद्वेगम् । कथमिव ।

६०**विराधगुप्तः** । स खलु मूर्खस्त युष्माभिरतिसृष्टमर्थराशिं महता व्यये-
नोपभोक्तुमारब्ध । तत. कुतोऽय भूयान् धनागम इति पृच्छ्यमानो
यदा वाक्यभेदान् बहूनगमत् तदा चाणक्येन विचित्रेण वधेन व्यापादित ।

६३**राक्षसः** । सोद्वेगम् । कथमत्रापि दैवेनोपहता वयम् । अथ शायितस्य
चन्द्रगुप्तस्य शरीरे प्रहर्तुमस्मत्प्रयुक्ताना नरपतिशयनगृहस्यान्तर्भित्ति
सुरङ्गामेत्य निवसता बीभत्सकादीना को वृत्तान्त ।

६६**विराधगुप्तः** । दारुण ।

राक्षसः । सावेगम् । न खलु विदितास्ते तत्र निवसन्त. ।

विराधगुप्तः । अथ किम् । प्राक् चन्द्रगुप्तप्रवेशात् प्रविष्टमात्रेणैव दुरा-
६९त्मना चाणक्येन शयनगृह निपुणमवलोकयता कस्माच्चिद्भित्तिच्छिद्राद्
गृहीतभक्तावयवा निष्क्रामन्तीं पिपीलिकापङ्क्तिमालोक्य पुरुषगर्भमेतद्
गृहमिति* गृहीतार्थेन दाहित तच्छयनगृहम् । तस्मिन् दह्यमाने धूमा-
७२वरुद्धदृष्टयः प्रथमपिहितमनधिगम्य द्वार सर्व एव बीभत्सकादयो ज्वल-
नमुपगता· ।

राक्षसः । सास्रम् । सखे पश्य दैवसपद दुरात्मनश्चन्द्रगुप्तस्य ।

> **कन्या तस्य वधाय या विषमयी गूढं प्रयुक्ता मया**
> **दैवात् पर्वतकस्तया विनिहतो यस्तस्य राज्यार्धहृत् ।**
> **ये शस्त्रेषु रसेषु च प्रणिहितास्तैरेव ते घातिता**
> **मौर्यस्यैव फलन्ति हन्त विविधश्रेयांसि मन्नीतय· ॥१६॥**

विराधगुप्तः । †अमात्य तथापि प्रारब्धमपरित्याज्यमेव । पश्यत्वमात्य ।

> **प्रारभ्यते न खलु विघ्नभयेन नीचै.**
> **प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।**

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*L Omit गृहम् । †Omit अमात्य

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा[1] न परित्यजन्ति[2] ॥१७॥

राक्षसः । प्रारब्धमपरित्याज्यमेवेति प्रत्यक्षं भवतः । ततस्ततः ।

विराधगुप्तः । ततः प्रभृति चन्द्रगुप्तशरीरे सहस्रगुणमप्रमत्तश्चाणक्य-
३एभ्य एतादृशं भवतीत्यन्विष्य निगृहीतवान् कुसुमपुरनिवासिनो युष्मदी-
यानाप्तपुरुषान् ।

राक्षसः । सावेगम् । अथ के के निगृहीताः ।

६विराधगुप्तः । प्रथमं तावत् क्षपणको जीवसिद्धिः सनिकारं नगरा-
न्निर्वासितः ।

राक्षसः । स्वगतम् । एतत् तावत् सह्यम् । न निष्परिग्रहं स्थानभ्रंशः
पीडयति । प्रकाशम् । वयस्य कमपराधमुद्दिश्य निर्वासितः ।

विराधगुप्तः । एष राक्षसप्रयुक्तो विषकन्यया पर्वतेश्वरं व्यापादितवानिति ।

राक्षसः । स्वगतम् । साधु कौटिल्य साधु । स्वस्मिन्

परिहृतमयशः पातितमस्मासु च घातितोऽर्धराज्यहरः ।
एकमपि नीतिबीजं बहुफलतामेति यस्य तव ॥ १९ ॥

प्रकाशम् । ततस्ततः ।

विराधगुप्तः । ततश्चन्द्रगुप्तशरीरमभिद्रोग्धुमनेन व्यापारिता दारुवर्मा-
९दय इति नगरे प्रख्याप्य शकटदासः शूलमारोपितः ।

राक्षसः । सास्रम् । हा सखे शकटदास । अयुक्तस्तवायमीदृशो मृत्युः[3] ।
अथ वा स्वाम्यर्थमुपरतो न शोच्यस्त्वम् । वयमेव शोच्या ये नन्दकुल-
१२विनाशेऽपि जीवितुमिच्छामः ।

विराधगुप्तः । नैवम् । स्वाम्यर्थ एव साधयितव्य * इति[4] ।

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१ गुणास्त्वमिवोद्वहन्ति M H २ After this all but H (M N Be) insert अपि च ।
किं शेषस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत् ।
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः ॥
किं त्वङ्गीकृतमुत्सृजन् कृपणवच्छ्लाघ्यो जनो लज्जते ।
निर्वाहः प्रतिपन्नवस्तुषु सतामेकं हि गोत्रव्रतम् ॥
३ अयुक्तरूप° T ४ इति प्रयतसे T
* Read इह

राक्षसः। [1]अस्माभिरमुमेवार्थमालम्ब्य[2] न जिजीविषाम्।
परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ २० ॥

विराधगुप्तः। अमात्य नैतदेवम्।

युष्माभिरमुमेवार्थमालम्ब्य न जिजीविषाम्।
परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ २१ ॥

राक्षसः। सखे कथ्यतामपरस्यापि सुहृद्व्यसनस्य श्रवणे सज्जोऽस्मि।

विराधगुप्तः। एतदुपलभ्य [4]चन्दनदासेनापवाहितममात्यकलत्रम्।

३[3]राक्षसः। क्रूरस्य चाणक्यबटोर्विरुद्धमयुक्तमनुष्ठितं तेन।

विराधगुप्तः। नन्वयुक्ततरः सुहृद्द्रोहः।

राक्षसः। ततस्ततः।

६विराधगुप्तः। ततो याच्यमानेनापि यदा न समर्पितमनेनामात्यकलत्रं तदातिकुपितेन चाणक्यबटुना—

राक्षसः। सावेगम्। न खलु व्यापादितः।

९विराधगुप्तः। न हि। गृहीतसारः सपुत्रकलत्रः संयम्य बन्धनागारे निक्षिप्तः।

राक्षसः। तत् किं परितुष्टः कथयस्यपवाहितं राक्षसकलत्रमिति। ननु १२वक्तव्यं संयमितः सपुत्रकलत्रो राक्षस इति।

प्रविश्य पटाक्षेपेण पुरुषः। जेदु अमच्चो। एसो क्खु सअडदासो पडिहारभूमिं उवट्ठिदो ॥ जयत्वमात्यः। एष खलु शकटदासः प्रतीहारभूमिमुपस्थितः।

१५राक्षसः। अपि सत्यम्।

पुरुषः। अमच्चपादोवजीविणो ण अलिअं मन्तिदुं जाणन्ति ॥ अमात्यपादोपजीविनो नालीकं मन्त्रयितुं जानन्ति।

१८राक्षसः। सखे विराधगुप्त कथमेतत्।

विराधगुप्तः। रक्षति भवितव्यता।

राक्षसः। प्रियंवदक यद्येवं तत् किं चिरयसि। क्षिप्रं प्रवेश्य समाश्वा-२१सय माम्।

पुरुषः। जं अमच्चो आणवेदि। निष्क्रान्तः ॥ यदमात्य आज्ञापयति।

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१ अस्माकम् M २ अवलम्ब्य जिजीविषा। M, अवलम्ब्य जिजीविषाम् H.
३ The speech is omitted T ४ उपरूढसाध्वसेन M, सौहार्देन H added after चन्दन°

ततः प्रविशति सिद्धार्थकेनानुगम्यमानः शकटदासः ।

२४**शकटदासः** । स्वगतम् ।

दृष्ट्वा मौर्यमिव प्रतिष्ठितपदं शूलं धरित्र्यास्तले
तल्लक्ष्मीमिव [1]चेतनाप्रमथनीमूढ्वा[2] च वध्यस्रजम् ।
श्रुत्वा स्वाम्यपरोपरौद्रविषमानाघाततूर्यस्वनान्
न ध्वस्तं प्रथमाभिघातकठिनं मन्ये मदीयं मनः ॥ २२ ॥

विलोक्य सहर्षम् । अयममात्यराक्षसस्तिष्ठति य एषः

अक्षीणभक्तिः क्षीणेऽपि नन्दे स्वाम्यर्थमुद्वहन् ।
पृथिव्यां स्वामिभक्तानां प्रमाणे परमे स्थितः ॥२३॥

उपसृत्य । जयत्वमात्यः ।

राक्षसः । विलोक्य सहर्षम् । सखे शकटदास दिष्ट्या [3]कौटिल्यगोचर-
३गतोऽपि त्वं दृष्टोऽसि । तत् परिष्वजस्व माम् ।

शकटदासस्तथा करोति ।

राक्षसः । चिरं परिष्वज्य । इदमासनमास्यताम् ।

६**शकटदासः** । यदाज्ञापयत्यमात्यः । इत्युपविष्टः ।

राक्षसः । सखे शकटदास कोऽस्य मे हृदयानन्दस्य हेतुः ।

शकटदासः । सिद्धार्थकं निर्दिश्य । अनेन प्रियसुहृदा सिद्धार्थकेन
९घातकान् विद्राव्य वध्यस्थानादपहृतोऽस्मि ।

राक्षसः । सहर्षम् । भद्र सिद्धार्थक काममपर्याप्तमिदमस्य प्रियस्य । तथापि
गृह्यताम् । इति स्वगात्रादवतार्य भूषणानि प्रयच्छति ।

१२**सिद्धार्थकः** । गृहीत्वा पादयोर्निपत्य । अमच्च एत्थ मे पढमपविट्ठस्स णत्थि
कोवि परिचिदो जत्थ एदं अमच्चस्स पसादं णिक्खिविअ णिव्वुदो भवि-
स्सं । ता इच्छामि अहं इमाए मुद्दाए मुद्दिअ अमच्चस्स भण्डाआरे-
१५ठाविदुं । जदा मे पओअणं भविस्सदि तदा गेह्णिस्सं ॥ अमात्य अत्र मे
प्रथमप्रविष्टस्य नास्ति कोऽपि परिचितो यत्रैतममात्यस्य प्रसादं निक्षिप्य निर्वृतो
भविष्यामि । तस्मादिच्छाम्यहमनया मुद्रया मुद्रयित्वामात्यस्यैव भाण्डागारे
१८स्थापयितुम् । यदा मे प्रयोजनं भविष्यति तदा ग्रहीष्यामि ।

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१ चेतस H २ उन्मुच्य वध्य° M, मूर्धावबद्ध T ३ कौटिल्य...गतोऽपि omitted H ४ स्वगतम् । अअं खु अज्जोवदेसो । होदु । तह करिस्सं । प्रकाशम् ॥ अयं खल्वार्योपदेशः । भवतु । तथा करिष्यामि । added before this T H. स्वगतम् । एवं खु अज्जोवदेसेण करिस्सं । प्रकाशम् ॥ एवं खल्वार्योपदेशेन करिष्यामि । M

राक्षसः। भवतु । को दोष । शकटदास एव क्रियताम् ।

शकटदासः। यदाज्ञापयत्यमात्य । मुद्रां विलोक्य जनान्तिकम्। अमात्य
२१भवन्नामाङ्कितेयं मुद्रा ।

राक्षसः। विलोक्यात्मगतम्। सत्यम् । नगरान्निष्क्रामतो मम हस्ताद्
ब्राह्मण्योत्कण्ठाविनोदार्थं गृहीता । कथमस्य हस्तमुपागता । प्रकाशम् ।
२४भद्र सिद्धार्थक कुतस्त्वयेयमधिगता ।

सिद्धार्थकः। अमच्च अत्थि कुसुमपुरे मणिआरसेट्ठी चन्दणदासो णाम ।
तस्स गेहदुआरे पडिदा मए उवलद्धा ॥ अमात्य अस्ति कुसुमपुरे मणि
२७कारश्रेष्ठी चन्दनदासो नाम। तस्य गेहद्वारपरिसरे पतिता मयोपलब्धा ।

राक्षसः। युज्यते ।

सिद्धार्थकः। अमच्च किं एत्थ जुज्जदि ॥ अमात्य किमत्र युज्यते ।

३०**राक्षसः**। महाधनाना गृहद्वारि पतितस्यैवंविधस्योपलब्धि ।

शकटदासः। सखे सिद्धार्थक अमात्यनामाङ्कितेय मुद्रा । तदितो बहु-
तरेणार्थेन भवन्तममात्यस्तोषयिष्यति । दीयतामेषा ।

३३**सिद्धार्थकः**। अज्ज ण एसो मे पसादो ज अमच्चो इमाए मुद्दाए
परिग्गह करेदि। इति मुद्रामर्पयति ॥ आर्य नन्वेष मे प्रसादो यदमात्योऽस्या
मुद्राया. परिग्रह करोति ।

३६**राक्षसः**। सखे शकटदास अनयैव मुद्रया स्वाधिकरे वर्तितव्य भवता ।

शकटदासः। यदाज्ञापयत्यमात्य ।

सिद्धार्थकः। अमच्च विण्णवणीअ किं वि अत्थि ॥ अमात्य विज्ञापनीय
३९किमप्यस्ति ।

राक्षसः। भद्र ब्रूहि विश्रब्धम् ।

सिद्धार्थकः। जाणादि य्येव अमच्चो जह चाणक्कबडुअस्स विप्पिअ
४२कदुअ णत्थि मे पुणो पाडलिउत्ते पवेसो । ता इच्छामि अह अमच्च-
चरणे सुस्सूसिदु ॥ जानात्येवामात्यो यथा चाणक्यबटुकस्य विप्रिय कृत्वा
नास्ति मे पुन. पाटलिपुत्रे प्रवेश. । तस्मादिच्छाम्यहममात्यचरणावेव शुश्रू
४५षितुम् ।

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१ परिओसो MT

राक्षसः । भद्र प्रियं नः । त्वदभिप्रायापरिज्ञानान्तरितोऽयमस्मदनुनयः । तदत्र क्रियताम् ।

४८सिद्धार्थकः । सहर्षम् । अणुगिहिदोह्मि ॥ अनुगृहीतोऽस्मि ।

राक्षसः । सखे शकटदास विश्रामय सिद्धार्थकम् ।

शकटदासः । यदाज्ञापयत्यमात्यः । सिद्धार्थकेन सह निष्क्रान्तः ।

५१राक्षसः । सखे विराधगुप्त वर्णय वृत्तशेषम् । अपि क्षमन्तेऽस्मदुपजाप *चन्द्रगुप्तप्रकृतयः ।

विराधगुप्तः । बाढम् । क्षमन्ते । ननु प्रकाशमवगम्यते—

५४राक्षसः । सखे किं तत्र प्रकाशम् ।

विराधगुप्तः । §इदं तत्र प्रकाशम् । मलयकेतोरपक्रमणात् कुपितश्चन्द्रगुप्तश्चाणक्यस्योपरीति । चाणक्योऽपि जितकाशितया तैस्तैराज्ञाभङ्गै-
५७श्चन्द्रगुप्तस्य चेतः पीडामुपचिनोति । इति ममाप्यनुभवः ।

राक्षसः । सहर्षम् । सखे विराधगुप्त गच्छ त्वमनेनैवाहितुण्डिकच्छद्मना पुनः कुसुमपुरम् । तत्र मे सुहृद् वैतालिकव्यञ्जनः †स्तनकलशो
६०नाम प्रतिवसति । स त्वया मद्वचनाद्वाच्यः । चाणक्येन क्रियमाणेष्वाज्ञाभङ्गेषु चन्द्रगुप्तस्त्वया समुत्तेजनसमर्थैः श्लोकैरुपश्लोकयितव्यः । कार्यं चातिनिभृतं करभकहस्तेन संदेष्टव्यमिति ।

६३विराधगुप्तः । यदाज्ञापयत्यमात्यः । निष्क्रान्तः ।

प्रविश्य पुरुषः । जेदु अमच्चो । अमच्च सअडदासो विण्णवेदि । एदे खु तिण्णि अलंकारविसेसा विक्कीअन्दि । ता ‡ पच्चक्खीकरेदु अमच्चो त्ति ॥
जयत्वमात्यः । अमात्य शकटदासो विज्ञापयति । एते खलु त्रयोऽलंकार-
६६विशेषा विक्रीयन्ते । तत् प्रत्यक्षीकरोत्वमात्य इति ।

राक्षसः । विलोक्यात्मगतम् । महार्हाण्याभरणानि । प्रकाशम् । भद्र उच्यतां शकटदासः । परितोष्य विक्रेतारं गृह्यन्तामिति ।

६९पुरुषः । जं अमच्चो आणवेदि । निष्क्रान्तः ॥ यदमात्य आज्ञापयति ।

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१ (ननु) यथाप्रधानं (vl प्रकाशं) मनुगच्छन्त्येव । M T H २ कारणम् M H.
३ ° क्रमणात् प्रभृति in all but H (K)

*Omit चन्द्रगुप्त §Omit इदं तत्र प्रकाशम् । †Read स्तवकलशो. ‡Read तं.

राक्षसः । यावदहमपि कुसुमपुराय करभक प्रेषयामि । उत्थाय । अपि नाम दुरात्मनश्चाणक्याच्चन्द्रगुप्तो भिद्येत । अथ वा

मौर्यस्तेजसि सर्वभूतलभुजामाज्ञापको वर्तते
चाणक्योऽपि मदाश्रयादयमभूद्राजेति जातस्मयः ।
राज्यप्राप्तिकृतार्थमेकमपर तीर्णप्रतिज्ञार्णव
सौहार्दात् कृतकृत्यतैव नियत लब्धान्तरा भेत्स्यति ॥२४॥

निष्क्रान्त ।

इति राक्षसविचारो नाम द्वितीयोऽङ्कः ।

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१ छिद्रमेव न समीहित पश्यामि । कुत । added after this M R.

कृतककलहो नाम

तृतीयोऽङ्कः ।

ततः प्रविशति कञ्चुकी ।

कञ्चुकी ।

रूपादीन् विषयान् निरूप्य करणैर्यैरात्मलाभस्त्वया
लब्धस्तेष्वपि चक्षुरादिषु हताः स्वार्थावबोधक्रियाः ।
अङ्गानि प्रसभं त्यजन्ति पटुतामाज्ञाविधेयानि [1]ते
न्यस्तं मूर्ध्नि पदं [2]तथैव जरया तृष्णे मुधा [3]ताम्यसि ॥१॥

परिक्रम्याकाशे । भो भो सुगाङ्गप्रासादाधिकृताः सुगृहीतनामा देवश्चन्द्रगुप्तः समाज्ञापयति । प्रवृत्तकौमुदीमहोत्सवं कुसुमपुरमवलोकयितु[4]मिच्छामि । तत्संस्क्रियन्तां सुगाङ्गप्रासादस्य भूमय इति । पुनराकाशे । किं ब्रूथ । आर्य किमविदित एवायं देवस्य कौमुदीमहोत्सवप्रतिषेध इति । आः दैवोपहताः किमनेन वः प्राणहरेण [5]कथोपोद्घातेन । शीघ्रमिदानीम्

आलिङ्गन्तु गृहीतधूपसुरभीः स्तम्भान् पिनद्धस्रजः
संपूर्णेन्दुमयूखसंहतिरुचां सच्चामराणां श्रियः ।
सिंहाङ्कासनधारणाच्च सुचिरं संजातमूर्छामिव
क्षिप्रं चन्दनवारिणा सकुसुमः सेकोऽनुगृह्णातु गाम् ॥२॥

पुनराकाशे । किं ब्रूथ । आर्य इदमनुष्ठीयते देवस्य शासनमिति । भद्रास्त्वरध्वम् । अयमागतो देवश्चन्द्रगुप्तः । य एष

सुविश्रब्धैरङ्गैः पथिषु विषमेष्वप्यचलता
चिरं धुर्येणोढा गुरुरपि भुवो यास्य गुरुणा ।
धुरं तामेवोच्चैर्नववयसि वोढुं व्यवसितो
मनस्वी दम्यत्वात् स्खलति न न दुःखं च वहति ॥३॥

नेपथ्ये प्रतीहारी । इदो इदो देवो ॥ इत इतो देवः ।

ततः प्रविशति राजा प्रतीहारी च ।

राजा । स्वगतम् । राज्यं हि नाम राजधर्मानुवृत्तिपरस्य नृपतेर्महदप्रीतिस्थानम् । कुतः ।

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१ मे M H २ तवैव in all but H (K). ३ माद्यसि M ४ प्रासादस्योपरि in all but H (K) ५ कथोद्घातेन M H

परार्थानुष्ठाने [1]रहयति नृप स्वार्थपरता
परित्यक्तस्वार्थो नियतमयथार्थः क्षितिपतिः।
परार्थश्चेत् स्वार्थादभिमततरो हन्त परवान्
परायत्तः प्रीतेः कथमिव रसं वेत्ति पुरुषः ॥४॥

अपि च दुराराध्या [2]लक्ष्मीरात्मवद्भिरपि राजभिः।

तीक्ष्णादुद्विजते मृदौ परिभवत्रासान्न संतिष्ठते
मूर्खान् द्वेष्टि न गच्छति प्रणयितामत्यन्तविद्वत्स्वपि।
शूरेभ्योऽभ्यधिकं बिभेत्युपहसत्येकान्तभीरूनपि
श्रीर्लब्धप्रसरेव वेशवनिता दुःखोपचर्या भृशम् ॥५॥

अन्यच्च [3]कृतककलहं कृत्वा स्वतन्त्रेण त्वया कंचित् कालं व्यवहर्तव्यमित्यार्यादेशः। स च कथमपि मया पातकमिवाभ्युपगतः। अथवा शश्वदार्योपदेशसंस्क्रियमाणमतयः सर्वदैव स्वतन्त्रा वयम्। कुतः।

इह विरचयन् साध्वीं शिष्यः क्रियां न निवार्यते
त्यजति तु यदा मार्गं मोहात् तदा गुरुरङ्कुशः।
विनयरुचयस्तस्मात् सन्तः सदैव निरङ्कुशाः
[4]परतरमतः स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥६॥

प्रकाशम्। आर्य वैहीनरे सुगाङ्गमार्गमादेशय।

कञ्चुकी। इत इतो देवः। परिक्रम्य। अयं सुगाङ्गप्रासादः। शनैरारोहतु देवः।

राजा। नाट्येनारुह्य दिशोऽवलोक्य। अहो शरत्समयशोभां बिभ्रतीनां दिशामतिरमणीयता। संप्रति हि

शनैः [5]श्यानीभूताः* सितजलधरच्छेदपुलिनाः†
समन्तादाकीर्णाः कलविरुतिभिः सारसकुलैः।
चिताश्चित्राकारैर्निशि विकचनक्षत्रकुमुदै-
र्नभस्तः स्यन्दन्ते सरित इव दीर्घा दश दिशः ॥७॥

अपि च

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1 जडयति M श्लथयति H 2 राजलक्ष्मी in all but H (MK) 3 कृतककलहं कृत्वा omitted in H (M) 4 पदमपि यतः स्वातन्त्र्येभ्यो न यान्ति पराङ्मुखाः H. 5 शान्ता भूता M, शान्तीकृता H

* Read श्येतीभूता † Read °पुलिनैः

अपामुद्वृत्तानां निजमुपदिशन्त्या स्थितिपथं[1]
दधत्या शालीनामवनतिमुदारे सति फले ।
मयूराणामुग्रं विषमिव हरन्त्या मदमहो
कृत कृत्स्नस्यायं विनय इव लोकस्य शरदा ॥८॥

इमामपि

भर्तुस्तथा कलुषितां बहुवल्लभस्य
मार्गे कथंचिदवतार्य तनूभवन्तीम् ।
सर्वात्मना रतिकथाचतुरेव दूती
गङ्गां शरन्नयति सिन्धुपतिं प्रसन्नाम् ॥९॥

समन्तादवलोक्य । अये कथमप्रवृत्तकौमुदीमहोत्सवं कुसुमपुरम् । आर्य वैहीनरे अथास्मद्वचनादाघोषितः कुसुमपुरे कौमुदीमहोत्सवः ।

३कञ्चुकी । अथ किम् ।

राजा । तत् किं न गृहीतमस्मद्वचनं पौरैः ।

कञ्चुकी । कर्णौ पिधाय । शान्तं पापम् । पृथिव्यामस्खलितपूर्वं देवस्य ६शासनं कथं पौरेषु स्खलिष्यति ।

राजा । तत् कथमप्रवृत्तकौमुदीमहोत्सवमद्यापि कुसुमपुरम् ।

[धूर्तैरन्वीयमाना [2]रतिचतुरकथाकोविदैर्वेशनार्यो
नालंकुर्वन्ति रथ्याः पृथुजघनभराक्रान्तिमन्दैः प्रयातैः
अन्योन्यं स्पर्धमाना न च गृहविभवैः स्वामिनो मुक्तशङ्काः
साकं स्त्रीभिर्भजन्ते विधिमभिलषितं पार्वणं पौरमुख्या ॥१०॥]

कञ्चुकी । देव एवमेतत् ।

राजा । किमेतत् ।

३कञ्चुकी । एवमिदम् ।

राजा । स्फुटं कथय ।

कञ्चुकी । प्रतिषिद्धः कौमुदीमहोत्सवः ।

६राजा । सक्रोधम् । आः केन ।

कञ्चुकी । देव नातः परं विज्ञापयितुं शक्यम् ।

राजा । न खल्वार्यचाणक्येनापहृतः (प्रेक्षकाणामतिशयरमणीयश्चक्षुषो ९विषयः)।

1 पदं TH 2 स्फुटचतुर in all but(B).

कञ्चुकी । देव कोऽन्यो जीवितुकामो देवस्य शासनमुल्लङ्घयिष्यति ।

राजा । शोणोत्तरे उपवेष्टुमिच्छामि ।

१२प्रतीहारी । देव एद सीहासण । उवविसदु देवो ॥ देव एतत् सिंहासनम् । उपविशतु देवः ।

राजा । उपविश्य । आर्य वैहीनरे । आर्यचाणक्य द्रष्टुमिच्छामि ।

१५कञ्चुकी । यदाज्ञापयति देवः । निष्क्रान्त ।

ततः प्रविशत्यासनस्थः स्वभवनगतः कोपानुविद्धां चिन्तां नाटयश्चाणक्यः ।

चाणक्यः । कथम् । स्पर्धते मया सह दुरात्मा राक्षस ।

कृतागाः कौटिल्यो भुजग इव निर्याय नगराद्
यथा [1]नन्द हत्वा नृपतिमकरोन्मौर्यवृषलम् ।
तथाह मौर्येन्द्रोः श्रियमपहरामीति कृतधीः
प्रकर्ष [2] मद्बुद्धेरतिशयितुमेष व्यवसितः ॥ ११ ॥

प्रत्यक्षवदाकाशे लक्ष्य बद्ध्वा । राक्षस विरम्यतामस्माद्दुर्व्यवसितात् । कुतः ।

उत्सिक्तः *कुसचिवदृष्टराज्यतन्त्रो
नन्दोऽसौ न भवति चन्द्रगुप्त एषः ।
चाणक्यस्त्वमपि च नैव केवलं ते
साधर्म्यं मदनुकृते[3] प्रधानवैरम् ॥ १२ ॥

विचिन्त्य । अथ वा नातिमात्रं मया मनः खेदयितव्यम् ।

मद्भृत्यैः किल नाम पर्वतसुतो व्याप्तः [4]प्रविष्टान्तरै-
रुद्युक्ताः स्वनियोगसाधनविधौ सिद्धार्थकाद्याः स्पशाः ।
कृत्वा सप्रति कैतवेन कलहं मौर्येन्दुना राक्षसं
भेत्स्यामि स्वमतेन भेदकुशल[5] ह्येष प्रतीपं द्विषः ॥१३॥

प्रविश्य कञ्चुकी । कष्ट खलु सेवा ।

भेतव्यं नृपतेस्ततः सचिवतो राज्ञस्ततो वल्लभा-
दन्येभ्यश्च भवन्ति येऽस्य भवने लब्धप्रसादा विटाः ।
दैन्यादुन्मुखदर्शनापलपनैः पिण्डार्थमायस्यतः
सेवां लाघवकारिणीं कृतधियः स्थाने श्ववृत्तिं विदुः ॥१४॥

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१ नन्दान् T २ प्रभाव M H ३ इते M T H ४ प्रतिष्ठा° M प्रदिष्टा° H
५ कुशलो ह्येष प्र° M कुशलस्त्वेष प्र° M कुशलो देवप्र° H

* Read सचिवविमृष्ट°

परिक्रम्यावलोक्य च । इदमार्यचाणक्यस्य गृहम् । यावत् प्रविशामि ।
प्रविश्यावलोक्य च । अहो राजाधिराजमन्त्रिणो विभूतिः ।

उपलशकलमेतद् भेदकं गोमयानां
बटुभिरुपहृतानां बर्हिषां [1]कूटमेतत् ।
शरणमपि समिद्भिः शुष्यमाणाभिरन्त[2]-
र्विनमितपटलान्तं दृश्यते जीर्णकुड्यम् ॥१५॥

तत् स्थाने खल्वस्य वृषलो देवश्चन्द्रगुप्त । कुत

स्तुवन्त्यश्रान्तास्याः क्षितिपतिमभूतैरपि गुणैः
प्रवाचः कार्पण्याद्यदवितथवाचोऽपि [3]पुरुषाः ।
प्रभावस्तृष्णायाः स खलु सकलः स्यादितरथा
निरीहाणामीशस्तृणमिव तिरस्कारविषयः ॥१६॥

विलोक्य सभयम् । अयमार्यचाणक्यस्तिष्ठति

यो नन्दमौर्यनृपयोः [4]परिगृह्य लोक-
मस्तोदयावतिदिशन्नविभिन्नकालम् ।
पर्यायपातितहिमोष्णमसर्वगामि
धाम्नातिशाययति धाम सहस्रधाम्नः ॥१७॥

जानुभ्यां भूमौ निपत्य । जयत्वार्यः ।

चाणक्यः । वैहीनरे किमागमनप्रयोजनम् ।

[5]कञ्चुकी । आर्य [6]प्रणतिसम्भ्रमचलितभूमिपालमौलिमणिशिखापिशङ्गितपादयुगलो देवश्चन्द्रगुप्त आर्यं शिरसा प्रणम्य विज्ञापयति । अकृतक्रियान्तरायमार्यं द्रष्टुमिच्छामीति ।

[6]चाणक्यः । वृषलो मां द्रष्टुमिच्छति । वैहीनरे न खलु वृषलस्य श्रवणमुपगतोऽयं मत्कृतः कौमुदीमहोत्सवप्रतिषेधः ।

कञ्चुकी । आर्य । अथ किम् ।

[9]चाणक्यः । सक्रोधम् । आः केन कथितम् ।

कञ्चुकी । सभयम् । प्रसीदत्वार्यः । स्वयमेव सुगाङ्गप्रासादगतेन देवेनावलोकितमप्रवृत्तकौमुदीमहोत्सवं पुरम् ।

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१ स्तोमम् M स्तूपम् H T २ आभि in all but H (M) ३ कृतिन M H
४परिभूय in all but H(M) ५प्रतिदिशन्नवि॰ M उपदिशन्नवि॰ H अविशदप्रति॰T

१२चाणक्यः । ज्ञातम् । ततो भवद्भिर्मदन्तरेण प्रोत्साह्य कोपितो वृषल । किमन्यत् ।

कञ्चुकी भय नाटयस्तूष्णीमधोमुखस्तिष्ठति ।

१५चाणक्यः । अहो राजपरिजनस्य चाणक्योपरि प्रद्वेषपक्षपात । अथ क्व वृषल· ।

कञ्चुकी । आर्य सुगाङ्गगतेन देवेनाहमार्यपादमूल प्रेषित ।

१८चाणक्यः । उत्थाय । सुगाङ्गमार्गमादेशय ।

कञ्चुकी । इत इत आर्य । उभौ परिक्रामत ।

कञ्चुकी । एष सुगाङ्गप्रासाद । शनैरारोहत्वार्य ।

२१चाणक्यः । नाट्येनारुह्यावलोक्य च । अये सिंहासनमध्यास्ते वृषल । साधु ।

नन्दैर्वियुक्तमनपेक्षितराजवृत्तै[1]
रध्यासित च वृषलेन वृषेण राज्ञाम् ।
सिंहासन सदृशपार्थिवसगत च
प्रीतिं [2]त्रयस्त्रिगुणयन्ति गुणा ममैते ॥१८॥

उपसृत्य । विजयता वृषल ।

राजा । सिंहासनादुत्थाय । आर्य चन्द्रगुप्त प्रणमति । इति पादयो पतति ।

३चाणक्यः । पाणौ गृहीत्वा । उत्तिष्ठ वत्स ।

आ शैलेन्द्राच्छिलान्तःस्खलितसुरनदीशीकरासारशीता-
दा तीरान्नैकरागस्फुरितमणिरुचो दक्षिणस्यार्णवस्य ।
आगत्यागत्य भीतिप्रणतनृपशतै· शश्वदेव क्रियन्तां
चूडारत्नांशुगर्भास्तव चरणयुगस्याङ्गुलीरन्ध्रभागा· ॥१९॥

राजा । आर्यप्रसादादनुभूयत एवैतद् । उपविशत्वार्य· ।

उभौ यथोचितमुपविष्टौ ।

३चाणक्यः । वृषल किमर्थं वयमाहूता· ।

राजा । आर्यस्य दर्शनेनात्मानमनुग्राहयितुम् ।

चाणक्यः । सस्मितम् । अलमनेन प्रश्रयेण । न निष्प्रयोजनमधिका-
६रवन्त प्रभुभिराहूयन्ते [3]।

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१ °राजै T २ परा प्रगुण॰ M T ३ तत्प्रयोजनमभिधीयताम् । added M H

राजा । कौमुदीमहोत्सवप्रतिषेधस्य किं फलमार्य. पश्यति¶ ।

चाणक्यः । स्मित कृत्वा । उपालब्धु वयमाहूता. ।

[9]राजा । नहि नहि । विज्ञापयितुम् ।

चाणक्यः । यद्येव तर्हि विज्ञापनीयानामवश्य शिष्येण रुचयोऽनुरोद्धव्या ।

[12]राजा । एवमेतत् । क संदेह । किंतु न कदाचिदप्यार्यस्य निष्प्रयोजना प्रवृत्तिरित्यस्ति† न. प्रश्नावकाश ।

चाणक्यः । वृषल सम्यग् गृहीतवानसि । न प्रयोजनमन्तरा चाणक्य.

[15]स्वप्नेऽपि चेष्टते ।

राजा । अत. प्रयोजनशुश्रूषा मा मुखरयति ।

चाणक्यः । वृषल इह खल्वर्थशास्त्रकारास्त्रिविधा सिद्धिमुपवर्णयन्ति राजा-

[18]यत्ता सचिवायत्तामुभयायत्ता च । तत्र सचिवायत्तसिद्धेस्तव किं प्रयोजनान्वेषणेन । वयमेवात्राभियुक्ता[1] वर्तामहे ।

राजा सकोप मुख परावर्तयति । नेपथ्ये वैतालिकौ पठत ।

प्रथमः ।

आकाश [2]काशपुष्पच्छविमभिभवता भस्मना शुक्लयन्ती
शीतांशोरंशुजालैर्जलधरमलिनां क्लिश्नती कृत्तिमैभीम् ।
कापालीमुद्वहन्ती स्रजमिव धवलां कौमुदीमित्यपूर्वा
हासश्रीराजहंसा हरतु तनुरिव क्लेशमैशी शरद्वः ॥२०॥

अपि च

प्रत्यग्रोन्मेषजिह्मा क्षणमनभिमुखी रत्नदीपप्रभाणा-
मात्मव्यापारगुर्वी जनितजललवा जृम्भितैः साङ्गभङ्गैः ।
[3]नागाङ्कं मोक्तुमिच्छोः शयनमुरुफणाचक्रवालोपधान
निद्राच्छेदाभिताम्रा चिरमवतु हरेर्दृष्टिराकेकरा वः ॥२१॥

द्वितीयः ।

सत्त्वोत्कर्षस्य धात्रा निधय इव कृताः केऽपि कस्यापि हेतो-
र्जेतारः स्वेन धाम्ना मदसलिलमुचा नागयूथेश्वराणाम् ।
दंष्ट्राभङ्ग मृगाणामधिपतय इव व्यक्तमानावलेपा
नाज्ञाभङ्ग सहन्ते नृवर नृपतयस्त्वादृशाः सार्वभौमाः ॥२२॥

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१ नियुक्ता T H २ तूल H ३ नागाङ्कं M T

¶ Read पश्यतीति ।

† Omit इत्यस्ति न प्रश्नावकाश ।

अपि च

भूषणाद्युपभोगेन प्रभुर्भवति न प्रभुः ।
परैरपरिभूताज्ञस्त्वमेव[1] प्रभुरुच्यते ॥ २३ ॥

चाणक्यः । स्वगतम् । प्रथमं तावद्विशिष्टदेवतास्तुतिरूपेण प्रवृत्तशरद्गुणप्रख्यापनम्[2] । इदमपरं किमिति नावधारयामि । विचिन्त्य । आ
३ज्ञातम् । राक्षसस्यायं प्रयोगः । दुरात्मन् राक्षस दृश्यसे । जागर्ति खलु कौटिल्यः ।

राजा । आर्य वैहीनरे आभ्यां वैतालिकाभ्यां सुवर्णसहस्रं दापय ।
६**कञ्चुकी** । यदाज्ञापयति देवः । परिक्रामति ।

चाणक्यः । वैहीनरे तिष्ठ तिष्ठ न गन्तव्यम् । कञ्चुकी सभयं राजानमवलोकयति । वृषल किमयमस्थाने महानर्थोत्सर्गः ।
९**राजा** । आर्येणैव सर्वत्र निरुद्धस्य[3] मे बन्धनमिव राज्यं न राज्यमिव ।

चाणक्यः । स्वयमनभियुक्तानां राज्ञामेते दोषाः संभवन्ति । तद्यदि न सहसे स्वयमभियुज्यस्व ।
१२**राजा** । एते वयं स्वकर्मण्यभियुज्यामहे[4] ।

चाणक्यः । प्रियं नः ।

राजा । यद्येवं तर्हि कौमुदीमहोत्सवप्रतिषेधस्य तावत्प्रयोजनं श्रोतु-
१५मिच्छामः ।

चाणक्यः । वृषल कौमुदीमहोत्सवानुष्ठानस्य किं प्रयोजनमित्यहमपि श्रोतुमिच्छामि ।
१८**राजा** । प्रथमं तावन्मदाज्ञाव्याघातः ।

चाणक्यः । वृषल ममापि त्वदाज्ञाव्याघात एव कौमुदीमहोत्सवप्रतिषेधस्य प्रथमं प्रयोजनम् । कुतः ।

अम्भोधीनां तमालप्रभवकिसलयश्यामवेलावनाना-
मापारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।
मालेवाज्ञा *सपुष्पा तव नृपतिशतैरुह्यते या शिरोभिः
सा मय्येव स्खलन्ती प्रथयति विनयालंकृतं ते प्रभुत्वम् ॥२४॥

अथ[5] त्वमपरं प्रयोजनं श्रोतुमिच्छसि तदपि कथयामि ।

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१ त्वमिव in all but H (M) २ आशीर्वचनम् added M T H ३ निरुद्धचेष्टाप्रसरस्य M T H ४ (एते) वयम् (अपि) स्वकर्मण्यभियुज्यामहे added M T H
५ राजा । अथापरमपि प्रयोजनं यत् तच्छ्रोतुमिच्छामि ॥ चाण० । तदपि कथयामि । M H * Read सुपुष्पा

राजा । कथ्यताम् ।

३चाणक्यः । शोणोत्तरे मद्वचनात् कायस्थमचलं ब्रूहि यत् भद्रभटप्रभृतीनामितोऽपरागादपक्रम्य मलयकेतुमाश्रितानां लेखपत्रं दीयताम् ।

प्रतीहारी । जं अज्जो आणवेदि । निष्क्रम्य पुनः प्रविश्य । अज्ज इमं

६तं पत्तअं ॥ यदार्य आज्ञापयति । आर्य इदं तत् पत्रकम् ।

चाणक्यः । गृहीत्वा । वृषल श्रूयताम् ।

राजा । दत्तावधानोऽस्मि ।

९चाणक्यः । वाचयति । सुगृहीतनामधेयस्य देवस्य चन्द्रगुप्तस्य सहोत्थायिनां प्रधानपुरुषाणामितोऽपक्रम्य* वध्यमलयकेतुमाश्रितानां †परिमाणलेखपत्रम् । ¶प्रथमं तावद् गजाध्यक्षो भद्रभटोऽश्वाध्यक्षः पुरुदत्तो महाप्रती-

१२हारस्य चन्द्रसेनस्य भागिनेयो डिङ्गरातो देवस्य स्वजनगन्धी महाराजो बलगुप्तो देवस्यैव कुमारसेवको राजसेनः सेनापतेः सिंहबलस्य कनीयान् भ्राता भागुरायणो मालवराजपुत्रो रोहिताक्षः क्षत्रगणमुख्यो

१५विजयवर्मेति³ ।

राजा । अथैतेषामपरागहेतून् श्रोतुमिच्छामि ।

चाणक्यः । वृषल श्रूयताम् । अत्र यावेतौ हस्त्यश्वाध्यक्षौ भद्रभट-

१८पुरुदत्तौ तौ स्त्रीमद्यमृगयाशीलौ हस्त्यश्वावेक्षणेऽनभियुक्तौ मयाधिकारादवरोप्य स्वजीवनमात्रेणैव स्थापिताविस्यपक्रम्य स्वेन स्वेनाधिकारेण मलयकेतुमाश्रितौ । यावेतौ डिङ्गरातबलगुप्तौ तावत्यन्तलोभाभिभूतौ

२१त्वद्दत्तं जीवनमबहु मन्यमानौ तत्र बहु लभ्यत इत्यपक्रम्य मलयकेतुमाश्रितौ । योऽप्यसौ भवतः कुमारसेवको राजसेनः स तव प्रसादादतिप्रभूतकोशहस्त्यश्वं सहसैव महदैश्वर्यमवाप्य पुनरुच्छेदशङ्कयापक्रम्य

२४मलयकेतुमाश्रितः । योऽयं सेनापतेः सिंहबलस्य कनीयान् भ्राता भागुरायणः सोऽपि पर्वतकेन सह समुत्पन्नसौहार्दस्तत्प्रीत्या च पिता ते चाणक्येन व्यापादित इति रहसि त्रासयित्वा मलयकेतुमपवाहितवान्

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१ लेख्य M T H २ आत्मगतम् । एते वयं देवस्य कार्येऽवहिताः स्म । प्रकाशम् । added at the end M T, एतावदेतत् पत्रम् । superadded M T H ३ इत्युत्पाद्य T H

* Read अपरागादपक्रम्य † Omit परिमाण. ¶ Omit प्रथमं.

[२७]भवदपथ्यकारिषु चन्दनदासादिषु निगृह्यमाणेषु स्वदोषाशङ्कयापक्रम्य मलयकेतुमाश्रित । तेनाप्यसौ मम प्राणरक्षक इति कृतज्ञतामनुवर्तमानेनात्मनोऽनन्तरममात्यपदमारोपित । यावेतौ रोहिताक्षविजयवर्माणौ
[३०]तावप्यतिमानित्वात् स्वदायादेभ्यस्त्वया दत्त मानमसहमानौ मलयकेतु माश्रितौ । इत्येषामपरागहेतव ।

राजा । एतेषु ज्ञातापरागहेतुषु क्षिप्र कस्मान्न प्रतिविहितमार्येण ।

[३३]चाणक्यः । वृषल न पारित प्रतिविधातुम् ।

राजा । किमकौशलादुत प्रयोजनापेक्षया ।

चाणक्यः । कथमकौशल भविष्यति । प्रयोजनापेक्षयैव ।

[३६]राजा । प्रयोजनमिद श्रोतुमिच्छामि ।

चाणक्यः । श्रूयतामवधार्यता च ।[१]इह खल्वपरक्ताना प्रकृतीना द्विविध प्रतिविधानमनुग्रहो निग्रहश्च । अनुग्रहस्तावदाक्षिप्ताधिकारयोर्भद्रभटपुरुद-
[३९]त्तयो पुनरधिकारारोपणमेव । अधिकारश्च तादृशेषु व्यसनदोषेषु पुनरारोप्यमाण सकलमेव राज्यस्य मूल हस्त्यश्वमवसादयेत् । डिङ्गरातबलगुप्तयोरतिलुब्धयो सकलराज्यप्रदानेनाप्यपरितुष्यतोरनुग्रह
[४२]कथ शक्य । राजसेनभागुरायणयोस्तु धनप्राणनाशभीतयो कुतोऽनुग्रहस्यावकाश । रोहिताक्षविजयवर्मणोरपि दायादमानमसहमानयोरतिमानिनोः कीदृशोऽनुग्रहः प्रीतिं जनयिष्यति । इति परिहृत. पूर्व पक्ष ।
[४५]उत्तरोऽपि वयमचिरादधिगतनन्दैश्वर्या सहोत्थायिन प्रधानपुरुषवर्गमुल्वणेन दण्डेन पीडयन्तो नन्दकुलानुरक्ताना प्रकृतीनामविश्वास्या स्याम इति परिहृत. । तदेवमुपगृहीतास्मत्[२]कृत्यपक्षो राक्षसोपदेशप्रवणो महीयसा
[४८]म्लेच्छराजबलेन परिवृत पितृवधामर्षित· पर्वतकपुत्रो मलयकेतुरस्मानभियोक्तुमुद्यत । सोऽय व्यायामकालो नोत्सवकाल इति दुर्गसस्कारे प्रारब्धव्ये किं कौमुदीमहोत्सवेन ।

[५१]राजा । बहु प्रष्टव्यमत्र ।

चाणक्यः । विश्रब्ध पृच्छ । ममापि बह्वाख्येयमत्र[३] ।

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१ After this H adds राजा । उभयमपि क्रियते । कथ्यताम् । चाण० ।
२ भृत्य M H, कृत्य omitted T ३ After this M H add राजा । एष पृच्छामि । । अहमप्येष कथयामि ।

राजा । योऽस्य सर्वस्यानर्थस्य हेतुर्मलयकेतुः स कस्मादपक्रामन्नु-
५४पेक्षितः ।

चाणक्यः । अनुपेक्षणे द्वयी गतिर्निगृह्येत वा प्रतिश्रुत राज्यार्धं प्रति-
पाद्येत वा । निग्रहे तावत् पर्वतकोऽस्माभिरेव व्यापादित इति कृतघ्न
५७ताया. स्वहस्तो दत्तः स्यात् । राज्यार्धप्रतिपादनेऽपि पर्वतकविनाशो
कृतघ्नतामात्रपरिहार स्यात् । इति मलयकेतुरपक्रामन्नुपेक्षितः ।

राजा । अत्र तावदेवम् । राक्षस पुनरिहैव वर्तमान आर्येणोपेक्षित
६०इत्यत्र किमुत्तरमार्यस्य ।

चाणक्यः । राक्षसोऽपि स्वामिनि स्थिरानुरागत्वात् सुचिरमेकत्र
वासाच्च* शीलज्ञाना नन्दानुरक्ताना प्रकृतीनामत्यन्तविश्वास्य प्रज्ञा-
६३पुरुषकाराभ्यामुपेतः सहायसंपदा युक्त कोशवानिहैवान्तर्नगरे वर्तमान
खलु महान्तमन्त कोपमुत्पादयेत् । दूरीकृतस्तु बाह्यकोपमुत्पादयन्नपि
न दु साध्यो भविष्यति । इत्यपक्रामन्नुपेक्षित ।

६६राजा । तत् किमर्थमिहस्थ एवोपायैर्नोपक्रान्त ।

चाणक्यः । कथमनुपक्रान्तो भविष्यति । ननूपायैरेवासौ हृदयेशय
शङ्कुरिवोद्धृत्य दूरीकृत ।

६९राजा । कस्माद्विक्रम्य न गृहीतः ।

चाणक्यः । राक्षसः खल्वसौ । विक्रम्य गृह्यमाण. स्वय वा विनश्ये-
द्युष्मद्बलानि वा विनाशयेत् । एव सत्युभयथापि दोष. । पश्य ।

स हि भृशमभियुक्तो यद्युपेयाद्विनाशं
ननु वृषल वियुक्तस्तादृशेनासि पुसा ।
अथ तव बलमुख्यान् घातयेत् सापि पीडा
वनगज इव तस्मात् सोऽभ्युपायैर्विनेय. ॥ २५ ॥

राजा । न शक्नुमो वयमार्यस्य वाच वाचातिशयितुम् । सर्वथामात्य
राक्षस एवात्र प्रशस्यतर· ।

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१ मलयकेतोरपक्रमणानुपेक्षणे M मलयकेतावनुपेक्षितापक्रमणे H २ स्वयं
हस्तो M H ३ विनाश (केवलं) कृतघ्नतामात्रफल (vl फला) स्यात् M H T
४ वाचा वाच in all but H (M)

* Omit च

[1]चाणक्यः । न भवानिति वाक्यशेष । भो वृषल तेन किं कृतम् ।
राजा । श्रूयताम् । तेन खलु महात्मना

लब्धायां पुरि यावदिच्छमुषित कृत्वा पद नो गले
व्याघातो जयघोषणादिषु बलादस्मद्बलानां कृत ।
अत्यर्थं विपुलैश्च नीतिविभवै समोहमापादिता
विश्वास्येष्वपि विश्वसन्ति मतयो न स्वेषु वर्गेषु न ॥२६॥

चाणक्यः । विहस्य । एतत् कृत राक्षसेन । [1]मया पुनर्ज्ञात नन्दमिव भवन्तमुद्धृत्य भवानिव भूतले मलयकेतू राजाधिराजपदमारोपित इति ।
[3]राजा । अन्येनैवेदमनुष्ठितम् । किमत्रार्यस्य ।
चाणक्यः । अहो मत्सरिन्

आरुह्यारूढकोपस्फुरणविषमिताग्राङ्गुलीमुक्तचूडां
लोकप्रत्यक्षमुग्रां सकलरिपुकुलोत्सादर्दीर्घां प्रतिज्ञाम् ।
केनान्येनावलिप्ता *नवनवतिशतद्रव्यकोटीश्वरास्ते
नन्दाः [2]पर्यायसूना पशव इव हताः पश्यतो राक्षसस्य [4] ॥२७॥

राजा । नन्दकुलविद्वेषिणा दैवेन

चाणक्यः । दैवमविद्वास प्रमाणयन्ति ।
[3]राजा । विद्वासोऽप्यविकत्थना भवन्ति ।
चाणक्यः । सकोपम् । वृषल कथ भृत्यमिव मामधिरोढुमिच्छसि ।

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१ After this is inserted राजा । अथ किम् । H, राजा । अथ किम् । एतत् कृतममात्यराक्षसेन । M, with a further addition of चाण० । before मया पुनर्ज्ञातं० २ पर्यायभूता M T, पर्यायशूरा H ३ After this all but T (E) add अपि च ।

गृध्रैराबद्धचक्रं वियति विचलितैर्दीर्घनिष्कम्पपक्षै-
र्धूमैर्ध्वस्तार्कभासा सघनमिव दिशा मण्डलं दर्शयन्त ।
नन्दाना नन्दयन्त पितृवननिलयान् प्राणिन पश्य चैता-
निर्वान्त्यद्यापि नैते स्रुतबहलवसावाहिनो हव्यवाहा ॥ २८ ॥

and M T superadd राजा । अन्येनैवेदमनुष्ठितम् ॥ चाण० । आ० केन ।
४ इदमनुष्ठितम् added M H
* Read नव नवनवतिद्रव्य

शिखां मोक्तुं [1]बद्धामपि पुनरयं धावति करः
प्रतिज्ञामारोढुं पुनरपि चलत्येष चरणः ।
प्रणाशान्नन्दानां प्रशममुपयातं त्वमधुना
परीतः कालेन ज्वलयसि पुनः क्रोधदहनम् ॥ २८ ॥

राजा । आत्मगतम् । कथं सत्यमेवार्यः कुपितः । तथा हि
सरम्भस्पन्दिपक्ष्मक्षरदमलजलक्षालनक्षामयापि
भ्रूभङ्गोद्भूतधूमं ज्वलितमिव पुनः पिङ्गया नेत्रभासा ।
मन्ये रुद्रस्य रौद्रं रसमभिनयतस्ताण्डवे संस्मरन्त्या
संजातोदग्रकम्पं कथमपि धरया धारितः पादघातः ॥२९॥ [2]

चाणक्यः । कृतककोपं सहृत्य । वृषल अलमुत्तरोत्तरेण । यद्यस्मत्तो गरीयान् राक्षसोऽवगम्यते तदिदं शस्त्रं तस्मै दीयताम् । शस्त्रमुत्सृज्यो-त्थाय च प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा स्वगतम् । राक्षस *एष भवतः [3]कौटिल्यबुद्धिविजिगीषोर्बुद्धेः प्रकर्षः ।

चाणक्यतश्चलितभक्तिमहं सुखेन
जेष्यामि मौर्यमिति संप्रति यः प्रयुक्तः ।
भेदः किलैष भवता सकलः स एवं
संपत्स्यते बत तवैव हि दूषणाय ॥ ३० ॥

निष्क्रान्तः [3] ।

राजा । आर्य वैहीनरे अतः प्रभृत्यनादृत्य चाणक्यं चन्द्रगुप्तः स्वयमेव राजकार्याणि करिष्यतीति गृहीतार्थाः क्रियन्तां प्रकृतयः ।

[3]कञ्चुकी । स्वगतम् । कथं निरुपपदमेव [3]चाणक्यमिति । हन्त संहृतोऽधिकारः । अथ वा न खल्वत्र वस्तुनि †दैवदोषः ।

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१ मुक्तामपि H　२ After this is inserted कञ्चु० । देव
कुलममलिनं भद्रा मूर्तिर्मतिः श्रुतिशालिनी
भुजबलमलं स्फीता लक्ष्मीः प्रभुत्वमखण्डितम् ।
प्रकृतिसुभगा ह्येतेभावा मदस्य च हेतवो
व्रजति पुरुषो यैरुन्मादं त एव तवाङ्कुशाः ॥

३ चाणक्यो नार्यं चाणक्य इति H M, चाणक्यमिति नार्यचाणक्यमिति T
* Omit एष भवतः कौटिल्यबुद्धि विजिगी ।　　　† Read दैवस्य दोषः

स दोषः सचिवस्यैव यदसत् कुरुते नृपः ।
याति यन्तु प्रमादेन गजो व्यालत्ववाच्यताम् ॥३१॥

राजा । आर्य किं विचारयसि ।

कञ्चुकी । देव न किंचित् । दिष्ट्या देव इदानीं देव सवृत्त ।

¹**राजा** । स्वगतम् । एवमस्मासु गृह्यमाणेषु स्वकार्यसिद्धिकाम सकामो भवत्वार्य । प्रकाशम् ।—आर्य शीघ्र गच्छ ।

कञ्चुकी । यदाज्ञापयति देव । निष्क्रान्त ।

¹**राजा** । शोणोत्तरे अनेन शुष्ककलहेन शिरोवेदना मा बाधते । तच्छयनगृहमादेशय ।

प्रतीहारी । एदु एदु देवो ॥ एत्वेतु देव ।

¹आसनादुत्थाय **राजा** । स्वगतम् ।

आर्याज्ञयैव मम लङ्घितगौरवस्य
बुद्धि प्रवेष्टुमिव भूविवर प्रवृत्ता ।
ये सत्यमेव ²हि गुरूनतिपातयन्ति
तेषां कथ नु हृदय न भिनत्ति लज्जा ॥३२॥

निष्क्रान्तौ ।

इति कृतककलहो नाम तृतीयोऽङ्क ।

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१ आर्य शीघ्रं गच्छ । कञ्चु० । यदाज्ञापयति देव । निष्क्रान्त । omitted M T H २ न गुरुं प्रतिमानयन्ति M H

राक्षसोद्योगो नाम
चतुर्थोऽङ्कः।

तत प्रविशत्यध्वगवेष करभक ।

करभकः । हीमाणहे हीमाणहे ।

जोअणसद समहिअ *को णाम गदागदं इह करेदि ।
अट्ठाणगमणगुव्वी पहुणो अण्णा जइ ण होदि ॥

जाव अमच्चरक्खस पेक्खामि । परिक्रम्य । इद भट्टिणो अमच्चरक्खस्स गेह । समन्तादवलोक्य । †को एत्थ दुवारिआण । णिवेदेह भट्टिणो अमच्चरक्खसस्स एसो करभओ तुवरन्तो पाडलिउत्तादो ३आगदो त्ति ॥ आश्चर्यमाश्चर्यम् ।

योजनशत समधिक को नाम गतागतमिह करोति ।
अस्थानगमनगुर्वी प्रभोराज्ञा यदि न भवति ॥

६यावदमात्यराक्षस प्रेक्षे । इद भर्तुरमात्य राक्षसस्य गेहम् । कोऽत्र दौवारिकाणाम् । निवेदयत भर्त्रेऽमात्यराक्षसाय । एष करभकस्त्वरमाण पाटलिपुत्रादागत इति ।

९प्रविश्य **दौवारिकः** । भद्द सणिअ मन्तेहि । एसो अमच्चो कज्जचिन्ताजणिदेण जाअरेण समुप्पण्णसीसवेअणो अज्ज वि सअण ण मुञ्चदि । ता चिट्ठ मुहुत्तअ । लद्धावसरो तुह आअमण णिवेदेमि ॥ भद्र शनै १२र्मन्त्रयस्व । एषोऽमात्य कार्यचिन्ताजनितेन जागरेण समुत्पन्नशीर्षवेदनोऽद्यापि शयन न मुञ्चति । तस्मात् तिष्ठ मुहूर्तम् । लब्धावसरस्तवागमन निवेदयामि ।

१५**करभकः** । भद्दमुह तह करेहि ॥ भद्रमुख तथा कुरु ।

तत॰ प्रविशति शयनगत शकटदासेन सह सचिन्तो राक्षस ।

राक्षसः ।

मम विमृशत॰ कार्यारम्भे विधेरविधेयता-
[3]मपि च कुटिलां कौटिल्यस्य प्रचिन्तयतो मतिम् ।
अथ च [4]विहिते [5]तत्कृत्याना निकाममुपग्रहे
कथमिदमिहेत्युन्निद्रस्य [6]प्रयान्त्यनिश निशा ॥ २ ॥

अपि च

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१ राअणिओओ माहिओ T २ करहओ करहओ विअ M H ३ सहजकु॰ M H अपि च कु॰ T ४ विहते M ५ मत T ६ प्रयात्यनिशं निशा T

* Read जोअणसदा समहिअ † Read के

कार्योपक्षेपमादौ तनुमपि रचयस्तस्य विस्तारमिच्छन्
बीजानां गर्भितानां फलमतिगहनं गूढमुद्भेदयश्च ।
कुर्वन् बुद्धया विमर्शं प्रसृतमपि पुन. संहरन् कार्यजातं
कर्ता वा नाटकानामिममनुभवति क्लेशमस्मद्विधो वा ॥ ३ ॥

तदपि नाम* दुरात्मा चाणक्यबटु –

उपसृत्य दौवारिकः । जेदु–॥ जयतु-

३राक्षसः । अतिसधातु शक्य स्यात् ।

दौवारिकः । अमच्चो ॥ अमात्य ।

राक्षसः । वामाक्षिस्पन्दन सूचयित्वा । दुरात्मा चाणक्यबटुर्जयत्वति-
६सधातु शक्य स्यादमात्य । प्रकाशम् । भद्र किमसि वक्तुकाम ।

दौवारिकः । अमच्च एसो करभओ पाडलिपुत्तादो आअदो इच्छदि अमच्च पेक्खिदु ॥ अमात्य एष करभक पाटलिपुत्रादागत इच्छति
९अमात्य प्रेक्षितुम् ।

राक्षसः । शीघ्र प्रवेशय ।

दौवारिकः । जं अमच्चो आणवेदि । निष्क्रम्य पुरुषमुपसृत्य । भद्द
१२उपसप्प अमच्चम् । इति निष्क्रान्त ॥ यदमात्य आज्ञापयति। भद्र उपसर्पामात्यम्।

करभकः । उपसृत्य । जेदु अमच्चो ॥ जयत्वमात्य ।

१५रासक्षः । भद्र उपविश ।

करभकः । ज अमच्चो आणवेदि । भूमावुपविशति ॥ यदमात्य आज्ञापयति ।

१८राक्षसः । स्वगतम् । कस्मिन् प्रयोजने मयाय प्राहित इति प्रयोजनाना बाहुल्यान्न खल्ववधारयामि । चिन्ता नाटयति ।

तत प्रविशति वेत्रपाणि पुरुष ।

२१पुरुषः । ओशलध अय्या ओशलध । अवेध । हीमाणहे[2] ण । पेस्कध––

दूले पच्चाशत्ती दशणमवि दुल्लह अधञ्ञेहिं ।
कल्लाणकुलहलाण [3]देआण [4]भूमिदेआण ॥ ४ ॥

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१ इति added H (वागीश्वरी) वामाक्षिस्पन्दनेन प्रस्तावगतं (vl गता) प्रति-
पादयति । तथापि नोद्यमस्त्याज्य । superadded M T २ माणहे M T H
३ देवाण अ (vl व) M H, देआण विअ T ४ मणुस्सदेआण T,
* Omit अपि नाम

आकाशे । अय्या किं भणध । किंणिमित्त ओशालणा कलीअदित्ति ।
अय्या एशे ख कुमाले मलयकेदू शमुप्पण्णशीशवेअण अमच्चलक्कश
३पेक्खिदु इदो आगश्चदि । ता ओशालणा कलीअदि । इति निष्क्रान्त ॥
अपसरत । आर्या अपसरत । अपेत आश्चर्यम् । न प्रेक्षध्वम्

दूरे प्रत्यासत्तिदर्शनमपि दुर्लभमधन्यै ।
६ कल्याणकुलगृहाणा देवाना भूमिदेवानाम् ॥

आर्या किं भणथ । किं निमित्तमुत्सारणा क्रियत इति । आर्या एष खलु
कुमारो मलयकेतु समुत्पन्नशीर्षवेदनममात्यराक्षस प्रेक्षितुमित आगच्छति ।
९तदुत्सारणा क्रियते ।

तत प्रविशति भागुरायणेन कञ्चुकिना चानुगम्यमानो मलयकेतु ।

मलयकेतुः । निः श्वस्यात्मगतम् । अद्य दशमो मासस्तातस्योपरतस्य । न
१२चास्माभिर्वृथापौरुषाभिमानमुद्वहद्भिस्तमुद्दिश्य तोयाञ्जलिरप्यावर्जित ।
प्रतिज्ञातं चैतत् पुरस्तात्

वक्षस्ताडनभिन्नरत्नवलय भ्रष्टोत्तरीयाशुक
हाहेत्युच्चरितार्तनादकरुण भूरेणुरूक्षालकम् ।
[२]यादृङ्मातृजनस्य शोकजनित सप्रत्यवस्थान्तर
शत्रुस्त्रीषु मया विधाय गुरवे देयो निवापाञ्जलिः ॥५॥

तत्किं बहुना ।

उद्यच्छता धुरमकापुरुषानुरूपां
गन्तव्यमाजिनिधनेन पितुः पथा वा
आच्छिद्य वा स्वजननीजनलोचनेभ्यो
नेयो मया रिपुवधूनयनानि बाष्प ॥६॥

प्रकाशम् । आर्य जाजले *उच्यन्तामस्मद्वचनादनुयायिनो राजान ।
एक एवाहममात्यराक्षसस्यातर्कितगमनेन प्रीतिमुत्पादयितुमिच्छामि ।
३तत् कृतमनुगमनेनेति ।

कञ्चुकी । यदाज्ञापयति कुमार । परिक्रम्याकाशे । भो भो राजान
कुमार समाज्ञापयति । न खल्वह केनचिदनुगन्तव्य इति । विलोक्य
६सहर्षम् । कुमारस्याज्ञानन्तरमेव सर्वे राजानो निवृत्ता. । पश्यतु
कुमार । \

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१ च omitted in all but H (M B) २ तादृङ् M T H
* Read एक एवा . च्छामि । तदुच्यन्ता. राजान । कृतमनुगम-
नेनेति ।

सोत्सेधैः स्कन्धदेशैः खरतरकविकाकर्षणात्यर्थभुग्नै-
रश्वा कैश्चिन्निरुद्धा खमिव खुरपुटैः खण्डयन्त पुरस्तात्।
केचिन्मातङ्गमुख्यैर्विहतजवतया मूकघण्टैर्निवृत्ता
मर्यादा भूमिपाला जलधय इव ते देव नोल्लङ्घयन्ति ॥७॥

मलयकेतुः। आर्य त्वमपि सपरिजनो* निवर्तस्व। भागुरायण एको मामनुगच्छतु।

३कञ्चुकी। यदाज्ञापयति कुमार। *इति सपरिजनो¹ निष्क्रान्त।

मलयकेतुः। सखे भागुरायण विज्ञप्तोऽहमिहागच्छद्भिर्भद्रभटप्रभृतिभि र्यथा वयममात्यराक्षसद्वारेण न कुमारमाश्रयामहे किंतु कुमारस्य सेनापतिं

६शिखरसेन द्वारीकृत्य दुष्टामात्यपरिगृहीताच्चन्द्रगुप्तादपरक्ता कुमारमाभि-गामिकगुणयोगादाश्रयणीयमाश्रयामहे। तन्न मया सुचिरमपि विचार-यता तेषा वाक्यार्थोऽधिगत।

९भागुरायणः। कुमार न दुर्बोधोऽयमर्थ। विजिगीषुरात्मगुणसपन्न प्रियहितद्वारेणाश्रयणीय इति न्याय्यमेव।

मलयकेतुः। सखे भागुरायण नन्वमात्यराक्षसोऽस्माक प्रियतमो हित-

१२तमश्च।

भागुरायणः। एवमेतत्। किं त्वमात्यराक्षसश्चाणक्ये बद्धवैरो न चन्द्रगुप्ते। तद्यदि कदाचिच्चाणक्यमतिजितकाशिनमसहमान स साचि

१५व्यादवरोपयेत् ततो नन्दकुलभक्त्या नन्दान्ववाय एवायमिति सुहृज्ज-नापेक्षय चामात्यराक्षसश्चन्द्रगुप्तेन सह सदधीत। एव सत्यस्मासु कुमारो न विश्वसेदित्ययमेषा वाक्यार्थ।

१८मलयकेतुः। युज्यते। अमात्यराक्षसस्य गृहमादेशय।

भागुरायणः। इत इत कुमार। परिक्रम्य। इदममात्यराक्षसस्य गृहम्। प्रविशतु कुमार।

२१मलयकेतुः। एष प्रविशामि।

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१ ससैनिको H (B) २ आभिरामिक M T ३ सपत्सुह–M, संजातसुह० H
४ चन्द्रगुप्तोऽपि पितृपर्यायागत एवायमिति सधिमनुमन्येत। added in all but H (M N)

* Read ससैनिको † Read नन्दान्ववाय एवायमिति नन्दकुलभक्त्या

राक्षसः। स्वगतम्। आ स्मृतम्। प्रकाशम्। भद्र अपि दृष्टस्त्वया कुसुमपुरे वैतालिक *स्तनकलश ।

२७**करभकः**। अमच्च अह इ ।। अमात्य अथ किम्।

मलयकेतुः। आकर्ण्य। सखे भागुरायण कुसुमपुरवृत्तान्त प्रस्तूयते तन्नोपसर्पाम । शृणुमस्तावत्। कुत ।

> [1]सत्त्वभङ्गभयाद्राज्ञां कथयन्त्यन्यथा पुर ।
> अन्यथा विवृतार्थेषु स्वैरालापेषु मन्त्रिणः ॥८॥

भागुरायणः। यदाज्ञापयति कुमार ।

राक्षसः। अपि तत्कार्यं सिद्धम्।

३**करभकः**। अमच्चस्स पसाएण सिद्ध ।। अमात्यस्य प्रसादेन सिद्धम्।

मलयकेतुः। सखे किं तत् कार्यम्।

भागुरायणः। गहन खलु सचिववृत्तान्तो नैतावता परिच्छेत्तु शक्यते। ६अवहितस्तावच्छ्रोतुमर्हति कुमार ।

राक्षसः। विस्तरेण श्रोतुमिच्छामि ।

करभकः। सुणादु अमच्चो। अत्थि दाव अह अमच्चेण आणत्तो। ९करभअ कुसुमपुर गच्छिअ मह वअणेण भाणिदव्वो तुए वेआलिओ थणकलसो* जह चाणक्कहदएण तेसु तेसु अण्णाभङ्गेसु अणुचिट्ठीअमाणेसु चन्दउत्तो समुत्तेअणसमत्थेहि सिलोएहि उवसिलोअइदव्वो त्ति ।। १२शृणोत्वमात्य । अस्ति तावदहममात्येनाज्ञप्त । करभक कुसुमपुर गत्वा मम वचनेन भणितव्यस्त्वया वैतालिक †स्तनकलशो यथा चाणक्यहतकेन तेषु तेष्वा ज्ञाभङ्गेष्वनुष्ठीयमाणेषु चन्द्रगुप्त समुत्तेजनसमर्थै श्लोकैरुपश्लोकयितव्य इति ।

१५**राक्षसः**। ततस्तत ।

करभकः। तदो मए पाडलिउत्त गदुअ सुणाविदो अमच्चसदेस वेआलिओ *थणकलसो। एत्थन्तरे णन्दउलविणासदूणस्स पोरजणस्स परि १८दोस समुप्पादअन्तेण चन्दउत्तेण आघोसिदो कोमुदीमहोस्सवो । सो अ चिरकालपरिवट्टमाणो जणिदपरिचओ[2] अभिमदबन्धुजणसमागमो विअ ससिणेह बहु माणिदो णअरजणेण ।। ततो मया पाटलिपुत्र गत्वा

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१ मन्त्रभङ्ग M. २ चिरकालपवत्त(मा)ण जणिदपरिओसो M H

†Read थवकलसो * Read स्तवकलशो।

२१श्रावितोऽमात्यसदेश वैतालिक *स्तनकलश । अत्रान्तरे नन्दकुलविनाशदूनस्य पौरजनस्य परितोष समुत्पादयता चन्द्रगुप्तेनाघोषित कौमुदीमहोत्सव । स च चिरकालपरिवर्तमानो जनितपरिचयोऽभिमतबन्धुजनसमागम इव सस्नेह २४बहु मानितो नगरजनेन ।

राक्षसः । सबाष्पम् । हा देव नन्द

> **कौमुदी कुमुदानन्दे जगदानन्दहेतुना ।**
> **कीदृशी सति चन्द्रेऽपि नृपचन्द्र त्वया विना ॥९॥**

करभकः । तदो सो लोअलोअणाणन्दभूदो अणिच्छन्तस्स य्येव तस्स णिवारिदो चाणक्कहदएण । एत्थन्तरे †थणकलसेण चन्दउत्तसमुत्तेइआ ३सिलोअपरिवाडी‡ पवट्टिदा ॥ तत स लोकलोचनानन्दभूतोऽनिच्छत एव तस्य निवारितश्चाणक्यहतकेन । अत्रान्तरे *स्तनकलशेन चन्द्रगुप्तसमुत्तेजिका श्लोकपरिपाटि प्रवर्तिता ।

६**राक्षसः** । कीदृशी सा ।

करभक सत्त्वोद्रेकस्येत्यादि पूर्वोक्त पठति ।

राक्षसः । सहर्षम् । साधु सखे *स्तनकलश साधु । काले भेदबीज-९मुप्तमवश्यं फलमुपदर्शयिष्यति । कुत ।

> **सद्यःक्रीडारसच्छेद प्राकृतोऽपि न मर्षयेत् ।**
> **किमु लोकाधिक ७तेजो बिभ्राणः पृथिवीपति ॥१०॥**

मलयकेतुः । एवमेतत् ।

राक्षसः । ततस्तत ।

२**करभकः** । तदो चन्दउत्तेण अण्णाभङ्गकलुसिदेण पसग सूइद अमच्चस्स गुण पससिअ अपब्भसिदो अहिआरादो चाणक्कहदओ ॥ ततश्चन्द्रगुप्तेनाज्ञाभङ्गकलुषितेन प्रसङ्गसूचितममात्यस्य गुण प्रशस्यापभ्रष्टोऽधिकाराच्चाणक्यहतकः ।

६**मलयकेतुः** । सखे भागुरायण गुणप्रशसया दर्शितश्चन्द्रगुप्तेन राक्षसे पक्षपात ।

भागुरायणः । कुमार न तथा गुणप्रशसया यथा चाणक्यबटोर्निरा ९करणेन ।

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१ णाअरजणस्स M H २ The speeches Omitted in M H ३ धाम M H

* Read स्तनकलश † Read थणकलश ‡ Read परिवाडी

राक्षसः । किमयमेक. कौमुदीमहोत्सवप्रतिषेधश्चन्द्रगुप्तस्य चाणक्य प्रति कोपकारणमुतान्यदप्यस्ति ।

१२मलयकेतुः । सखे चन्द्रगुप्तस्यापरकोपकारणान्वेषणेन किं फलमेष पश्यति।

भागुरायणः । कुमार मतिमाश्चणक्यो न [2]तुच्छे प्रयोजने चन्द्रगुप्तं १५कोपयिष्यति । न च कृतवेदी चन्द्रगुप्त एतावता चाणक्यगौरवमुल्लङ्घयिष्यति । सर्वथा चाणक्यचन्द्रगुप्तयो पुष्कलात् कारणाद्यो विश्लेष उत्पद्येत स अत्यन्तिको भविष्यतीति ।

१८करभकः । अत्थि [3]अण्ण वि चन्दउत्तस्स कोवकारण उवेक्खिदो णेण अवक्कमन्तो कुमारो मलअकेदू अमच्चरक्खसो अ त्ति ॥ अस्त्यन्यदपि चन्द्रगुप्तस्य कोपकारणमुपेक्षितोऽनेनापक्रामन् कुमारो मलयकेतुरमात्य २१राक्षसश्चेति ।

राक्षसः । सहर्षम् । सखे शकटदास हस्तगतो मे चन्द्रगुप्तो भविष्यति ।

शकटदासः । ईदानी चन्दनदासस्य बन्धनान्मोक्षो भवता च पुत्र- २४दारै सह समागम । जीवसिद्धे सप्रति क्लेशाच्छेद ।

भागुरायणः । स्वगतम् । जात॰ सत्य जीवसिद्धिप्रभृतीना क्लेशाच्छेद. ।

मलयकेतुः । सखे हस्तगतो मे चन्द्रगुप्तो भविष्यति इति व्याहरत २७कोऽस्याभिप्राय ।

भागुरायणः । किमन्यत् । चाणक्यादपकृष्टस्य चन्द्रगुप्तस्योद्धरणे सौकर्यं पश्यति ।

३०राक्षसः । भद्र हृताधिकार क्व साम्प्रतमसौ बटु ।

करभकः । तहिं ज्जेव पाडलिउत्ते पडिवसदि ॥ तत्रैव पाटलीपुत्रे प्रतिवसति ।

राक्षसः । सावेगम् । किं तत्रैव प्रतिवसति । न तपोवन गत प्रतिज्ञा वा ३३न पुन. समारूढवान् ।

करभकः । अमच्च तपोवण गच्छदि त्ति सुणीअदि ॥ अमात्य तपोवन गच्छतीति श्रूयते ।

३६राक्षसः । सखे शकटदास नेदमुपपद्यते । पश्य ।

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१ एवैक M T H　२ निष्प्रयोजनमेव T　३ अण्णाइं वि चन्दउत्तस्स कोवकारणाइं M H　४ Read in continuation of the preceeding speech of राक्षस. with the omission of जीवसिद्धे संप्रति क्लेशाच्छेद । in H　५ उद्धरणे or सौकर्यं पश्यति । H

देवस्य येन पृथिवीतलवासवस्य
साग्रासनापनयजा निकृतिर्न सोढा ।
सोऽय स्वयकृतनराधिपतेर्मनस्वी
मौर्यात् कथ नु परिभूतिमिमां सहेत ॥ ११ ॥

मलयकेतुः । सखे चाणक्यस्य तपोवनगमने पुन प्रतिज्ञारोहणे वा कास्य स्वार्थसिद्धि ।

३भागुरायणः । नात्यन्तदुर्बोधोऽयमर्थ । यावच्चाणक्यश्चन्द्रगुप्ताद् दूरीभवति तावदेवास्य स्वार्थसिद्धि ।

शकटदासः । अमात्य अलमन्यथा विकल्पितेन । उपपद्यत एवैतत् ।
६पश्यत्वमात्य ।

राज्ञां चूडामणीन्दुद्युतिखचितशिखे मूर्ध्नि विन्यस्तपादः
स्वैरेवोत्पाद्यमान किमिति विषहते मौर्य आज्ञाविघातम् ।
कौटिल्यः कोपनोऽपि [3]स्वयमभिचरणे ज्ञातदु ख प्रतिज्ञा
दैवात् पूर्णप्रतिज्ञः पुनरपि न करोत्यायतिज्यानिभीतः[4]॥१२॥

राक्षसः । सखे शकटदास एवमेतत् । गच्छ विश्रामय करभकम् ।

शकटदासः । यदाज्ञापयत्यमात्य । करभकेण सह निष्क्रान्त ।

३राक्षसः । अहमपि कुमार द्रष्टुमिच्छामि ।

मलयकेतुः । उपसृत्य । अहमेवार्य द्रष्टुमागत ।

राक्षसः। अवलोक्य । अये कुमार । आसनादुत्थाय। इदमासनम् । उप-
६वेष्टुमर्हति कुमार ।

मलयकेतुः । अयमुपविशामि । उपविशत्वार्य । यथार्हमुपविष्टौ ।

मलयकेतुः । आर्य अपि सह्या शिरोवेदना ।

९राक्षसः । कुमारस्याधिराजशब्देनातिरस्कृते कुमारशब्दे कुतो मे शिरोवेदनाया सह्यता ।

मलयकेतुः । उरीकृतमेतदार्येण न दुष्प्राप भविष्यति । तत् कियन्तं
१२कालमस्माभिरेव सभृतबलैरपि शत्रुव्यसन प्रतीक्षमाणैरुदासितव्यम् ।

राक्षसः । कुतोऽद्यापि कालहरणस्यावकाश । प्रतिष्ठस्व विजयाय ।

मलयकेतुः । आर्य अपि किंचिच्छत्रोर्व्यसनमुपलब्धम् ।

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१ निरपेक्ष added before चन्द्र M H २ एव omitted in all but H (B)
३ अतिचरणे M ४ ग्लानि T

१५राक्षसः । उपलब्धम्—
मलयकेतुः । कीदृश तत् ।
राक्षसः । सचिवव्यसनम् । किमन्यत् । अपकृष्टश्चाणक्याच्चन्द्रगुप्त ।
१८मलयकेतुः । आर्य सचिवव्यसनमव्यसनमेव ।
राक्षसः । अन्येषा भूपतीना साचिवव्यसनमव्यसन स्यान्न पुनश्चन्द्रगुप्तस्य ।
२१मलयकेतुः । आर्य नैतदेवम् । चन्द्रगुप्तप्रकृतीना चाणक्यदोषा अपरागहेतव । तस्मिन् निराकृते प्रथममपि चन्द्रगुप्तेऽनुरक्ता सप्रति सुतरामेव तत्रानुराग दर्शयिष्यन्ति ।
२४राक्षसः । मैवम् । इह खलु द्विप्रकारा प्रकृतयश्चन्द्रगुप्तसहोत्थायिन्यो नन्दकुलानुरक्ताश्च । तत्र चन्द्रगुप्तसहोत्थायिनीना चाणक्यदोषा अपरागहेतवो न नन्दकुलानुरक्तानाम् । तास्तु नन्दकुलमनेन पितृकु२७लभूत कृतघ्नेन घातितमित्यपरागामर्षाभ्या विप्रकृता सत्य स्वाश्रयमलभमानाश्चन्द्रगुप्तमनुवर्तन्ते । त्वादृश पुन प्रतिपक्षोद्धरणे सभावितशक्तिमभियोक्तारमासाद्य क्षिप्रमेन परित्यज्य त्वामेवाश्रयिष्यन्ते । अत्र ३०निदर्शन वयमेव ।
मलयकेतुः । आर्य किमेतदेकमेव सचिवव्यसनमभियोगकारण चन्द्रगुप्तस्याहोस्विदन्यदप्यस्ति ।
३३राक्षसः । कुमार किमन्यैर्बहुभि । एतद्धि प्रधानतमम् ।
मलयकेतुः । आर्य कथमिव प्रधानतमम् । किमिदानीं चन्द्रगुप्तः स्वकार्यधुरामन्यत्र मन्त्रिणि समासज्य स्वय प्रतिविधातुमसमर्थ ।
३६राक्षसः । बाढम् । असमर्थ. । स्वायत्तासिद्धिषु भूमिपालेष्वेतत् सभवति । चन्द्रगुप्तस्तु दुरात्मा नित्य सचिवायत्तसिद्धिरेव स्थितश्चक्षुर्विकल इवाप्रत्यक्षलोकव्यवहार कथमिव स्वय प्रतिविधातु समर्थ स्यात् ।

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१ मल० । ननु विशेषतश्चन्द्रगुप्तस्य ॥ राक्ष० । किं कारणम् ॥ मल० । in place of मल० । आर्य नैतदेवम् ॥ H २ सिद्धावेव (अव) स्थित M T H
३ After this all but H(M N B) insert कुत । अत्युच्छ्रिते० and अपि च ।
अत्युच्छ्रिते मन्त्रिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्री· ।
सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतर जहाति ॥

नृपोऽपकृष्टः सचिवात् तदर्पण
स्तनंधयोऽत्यन्तशिशुः स्तनादिव।
अदृष्टलोकव्यवहारमूढधी-
र्मुहूर्तमप्युत्सहते न वर्तितुम् ॥१३॥

मलयकेतुः। स्वगतम्। दिष्ट्या न सचिवायत्तसिद्धिरस्मि। प्रकाशम्। यद्यप्येव तथापि बहुष्वभियोगकारणेषु सत्सु सचिवव्यसनिन[1] शत्रुमभियोक्तुरैकान्तिकी सिद्धिर्भवति।

राक्षसः। ऐकान्तिकीमेव सिद्धिमवगन्तुमर्हति कुमार। कुत।

त्वय्युत्कृष्टबलेऽभियोक्तरि नृपे नन्दानुरक्ते पुरे
चाणक्ये चलिताधिकारविमुखे मौर्ये नवे राजनि।
स्वाधीने मयि (इत्यर्धोक्ते लज्जां नाटयन्)
मार्गमात्रकथनव्यापारयोगोद्यमे
त्वद्वाञ्छान्तरितानि सम्प्रति विभो तिष्ठन्ति साध्यानि न ॥१४॥

मलयकेतुः। यद्येवमभियोगकालमार्ये पश्यति तत किमास्यते।

उत्तुङ्गास्तुङ्गकूल द्रुतमदसलिला प्रस्यन्दिसलिल
श्यामा श्यामोपकण्ठद्रुममतिखरा कल्लोलमुखरम्।
स्रोत खातावसीदत्तटमुरुदशनैरुत्सादिततटा
शोण सिन्दूरशोणा मम [2]गजपतयोऽपास्यन्तु शतश ॥१५॥

अपि च

गम्भीरगर्जितरवा स्वमदाम्बुमिश्र-
वमासारवर्षिम* शीकरमुद्गिरन्त्य।
विन्ध्य विकीर्णसलिला इव मेघमाला
रुन्धन्तु[3] वारणघटा नगर मदीया ॥ १६ ॥

भागुरायणेन सह निष्क्रान्तो मलयकेतु।

राक्षसः। क कोऽत्र भो।

प्रविश्य **पुरुषः।** आणवेदु अमच्चो ॥ आज्ञापयत्वमात्य।

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१ व्यसनमभियुञ्जानस्य शत्रु० in all but H(M) २पतय पास्यन्ति M T H,
३ रोत्स्यन्ति M H * Read इह

राक्षसः । प्रियवदकं सावत्सरिकाणा द्वारि कास्तिष्ठति ।
पुरुषः । खवणओ–।। क्षपणक —
१आनिमित्त सूचयित्वा **राक्षसः** । कथम् *प्रथममेव क्षपणक ।
पुरुषः । जीवसिद्धी ।। जीवसिद्धि ।
राक्षसः । अबीभत्सदर्शन कारयित्वा †प्रवेशयैनम् ।
२**पुरुषः** । जं अमच्चो आणवेदि । निष्क्रान्त ।। यदमात्य आज्ञापयति ।
प्रविश्य **क्षपणकः** ।

शाशणमलिहन्ताण पडिवय्यध मोहवाधिवेय्याण ।
ये पढममेत्तकडुअं पश्चापश्च उवदिशन्दि ॥ १७ ॥

उपसृत्य। **शावगा धम्मशिद्धी होदु ॥**

शासनमर्हता प्रतिपद्यध्व मोहव्याधिवैद्यानाम् ।
ये प्रथममात्रकटुक पश्चात्पथ्यमुपदिशन्ति ॥
श्रावक धर्मसिद्धिर्भवतु ।

राक्षसः । भदन्त निरूप्यता तावदस्माक प्रस्थानादिवस ।
३**क्षपणकः** चिन्तयित्वा । शावगा णिलूविदे आ मज्झण्णादो णिव्वुत्तशमस्तकल्लाणा पुण्णमाशी | तुह्माण उत्तलाए दिशाए दक्खिण दिशं पास्तिदाण अ दक्खिणे णक्खत्ते । अवि अ

अस्ताहिमुहे शूले उदिदे शपुण्णमण्डले चन्दे ।
गमणे बुधश्श लग्गे उदिदस्तमिदम्मि केदुम्मि ॥१८॥

६श्रावक निरूपित । आ मध्याह्नान्निर्वृत्तसमस्तकल्याणा पौर्णमासी। युष्माकमुत्तरस्या दिशो दक्षिणा दिश प्रस्थितताना च दक्षिण नक्षत्रम् ।

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१ ज्ञायता added after this M H २ जं अमच्चो आणवेदि । निष्क्रम्य पुन प्रविष्य । अमच्च एसो खु सवच्छरिओ added before this M H
३ क्षपणकदर्शनम् M ४ कृत्वा T H ५ णिवुत्तसत्तसकला M, णिवुत्तशअलदोशा H णिवुत्तसअलकल्लाणा T ६ तिही (भोदि) शपुण्ण चन्दा added before this M T H ७ दनकिणदुवालिए in all but H (L) ८ गहवदिह बुधश्श M

* Omit प्रथममेव † Omit कारयित्वा

अपि च

अस्ताभिमुखे शूर उदिते सपूर्णमण्डले चन्द्रे ।
गमने बुधस्य लग्नमुदितास्तमिते च केतौ ।

राक्षसः । भदन्त तिथिरेव तावन्न शुध्यति ।

क्षपणकः । शावगा एक्कगुणातिधी चउग्गुणे ण५कत्ते* चउशदगुणे अलग्गे एशो योइशिअशिद्धन्ते[1]

ता

लग्गे [2]होदि शुलग्गे [3]शोम्मम्मि गहे यहाहि दुलग्ग ।
पाविहि[4] दीहं लाह चन्दश्श बलेण गश्चन्ते ॥ १९ ॥

श्रावक एकगुणा तिथिश्चतुर्गुण नक्षत्र । चतु शतगुण लग्न एष ज्यौतिषिक सिद्धान्त. ॥

तत्

लग्न भवति सुलग्न सौम्ये ग्रहे जहाहि दुर्लग्नम् ।
प्राप्नुहि दीर्घ लाभ चन्द्रस्य बलेन गच्छन् ॥

राक्षसः । भदन्त अपरै सावत्सरिकै सह संवाद्यताम् ।

क्षपणकः । शवादेदु शावगे । हगे उण गमिश्श ॥ सवायदतु श्रावक । ३अह पुनर्गमिष्यामि ।

राक्षसः । कथम् । कुपितो भदन्त ।

क्षपणकः । कुविदे ण तुह्माण भदन्ते ॥ कुपितो न युष्माक भदन्त[5] ।

[6]**राक्षसः** । कस्तर्हि ।

क्षपणकः । भअव कदन्ते । येण अत्तणो प५क उज्झिअ पलश्श प५क पमाणीकलेशि । निष्क्रान्तः ॥ भगवान् कृतान्त । येनात्मन पक्षमुज्झित्वा ९परस्य पक्षं प्रमाणीकरोषि ।

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1 The passage appears in a metrical form as under in M T H एक्कगुणा (भोदि) तिधी चउग्गुणे (भोदि) ण५कत्ते । चउशस्टिगुणे लग्गे एशो (दीसदि) यो दिशी अतन्त (v l जोइस and जोइसतन्त) शिद्धते २ होहि H ३ कूलग्गह पलिहलिज्जासु M, सोमम्मि गहम्मि जइवि । दुल्लग्गे, T, शोम पि गह यहाहि दुल्लग्गं H ४ वहेहि सिद्धिं T, पाविहिशि दीह्मा H ५ न खलु कुपितो भदन्त । in all but H (M)

* Read शदगुणे अ चन्दे ।

राक्षसः । प्रियवदक का वेला वर्तते ।

पुरुषः । अमच्च अत्थाहिलासी सूरो ॥ अमात्य अस्ताभिलाषी सूर ।

१२**राक्षसः** । आसनादुत्थाय विलोक्य । अये अस्ताभिलाषी भगवान् भास्कर । सप्रति हि

आविर्भूतानुरागा क्षणमुदयगिरेरुज्जिहानस्य भानो·
पर्णच्छायै पुरस्तादुपवनतरवोऽदूरमाश्वेव गत्वा ।
एते तस्मिन् निवृत्ता· पुनरपरगिरिप्रान्तपर्यस्तबिम्बे
प्रायो भृत्यास्त्यजन्ति प्रचलितविभव स्वामिन सेवमाना·॥२०॥

निष्क्रान्तौ ।

इति राक्षसोद्योगो नाम चतुर्थोऽङ्क ।

कूटलेखो नाम

पञ्चमोऽङ्कः ।

ततः प्रविशति समुद्रं लेखमलङ्कारपेटिकां चादाय सिद्धार्थकः ।

सिद्धार्थकः । हीमाणहे ।

बुद्धिजलणिज्झरेहिं सिच्चन्ती देसकालकलसेहिं ।
दंसिस्सदि कज्जफलं गरुअं चाणक्कणीदिलदा ॥ १ ॥

ता गहीदो मए अज्जचाणक्केण पढमलेहिदो अमच्चरक्खसस्स मुद्दाल
ञ्छिदो अअं लेहो तस्स ज्जेव मुद्दालञ्छिदा इअं अ आहरणपेडिआ ।
३चलिदो म्हि किल पाडलिउत्तं । जाव गच्छामि । परिक्रम्यावलोक्य च ।
कहं खवणओ आअच्छदि । जाव से आअमणं पडिवालेमि ॥

आश्चर्यम् ।

६ बुद्धिजलनिर्झरैः सिच्यमाना देशकालकलशैः ।
दर्शयिष्यति कार्यफलं गुरुकं चाणक्यनीतिलता ॥

तद् गृहीतो मयार्यचाणक्येन प्रथमलेखितोऽमात्यराक्षसस्य मुद्रालाञ्छितोऽयं
९लेखस्तस्यैव मुद्रालाञ्छितेयं चाभरणपेटिका । चलितोऽस्मि किल पाटलिपुत्रम् ।
यावद् गच्छामि । कथं क्षपणक आगच्छति । यावदस्यागमनं प्रतिपालयामि ।

प्रविश्य **क्षपणकः** ।

अलिहन्ताण पणमामो ये गम्भीलदाइ बुद्धीए ।
लोउत्तलहिं लोए शिद्धिं मग्गेहिं गश्चन्ति ॥ २ ॥

अर्हतां प्रणमामो ये गम्भीरतया बुद्धेः ।
लोकोत्तरैर्लोके सिद्धिं मार्गैर्गच्छन्ति ॥

सिद्धार्थकः । भदन्त वन्दामि ॥ भदन्त वन्दे ।

क्षपणकः । शावगा धम्मशिद्धी होदु । निर्वर्ण्य । शावगा पेस्ताण-
३शमुद्दवहणे *किदव्ववशाअं तुमं पेस्कामि ॥ श्रावक धर्मसिद्धिर्भवतु ।
श्रावक प्रस्थानसमुद्वहने कृतव्यवसायं त्वां प्रेक्षे ।

सिद्धार्थकः । कहं भदन्तो जाणादि ॥ कथं भदन्तो जानाति ।

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१ जीव मे (vl से) असउणभूदं दंसणं (तां) आदित्त (vl सुद्ध) दंसणेण पडिहणामि (vl पाडिहरामि) H M जाव दंसणं मह समदं एव्व ता ण पडिहरामि T समुद्दसतलण किद० M, २ अस्ताण शतलण कद० H

* Read पस्ताणे.

६**क्षपणकः** । शावगा किं एत्थ याणिदव्व । एशो दे ’मग्गदशणकुशले लेहे अ शूएदि ॥ श्रावक किमत्र ज्ञातव्यम् । एष ते मार्गदर्शनकुशलो लेखश्च सूचयति ।

९**सिद्धार्थकः** । जाणिद भदन्तेन । देसन्तर पत्थिदो ह्मि । ता कहेदु भदन्तो कीदिसो अज्ज दिवसो त्ति । ज्ञात भदन्तेन । देशान्तर प्रस्थितो ऽस्मि । तस्मात् कथयतु भदन्त कीदृशोऽद्य दिवस इति ।

१२**क्षपणकः** । विहस्य । शावगा मुण्डं मुण्डाविअ णक्खत्ताणि पुश्चाशि ॥ श्रावक मुण्ड मुण्डयित्वा नक्षत्राणि पृच्छसि ।

सिद्धार्थकः । भदन्त सपद वि किं जाद । कहेहि । जदि अणुऊल १५भविस्सदि तदो गमिस्स। अण्णधा णिवत्तिस्स ॥ भदन्त साम्प्रतमपि कि जातम् । कथय । यद्यनुकूल भविष्यति ततो गमिष्यामि । अन्यथा निवर्तिष्ये ।

१८**क्षपणकः** । शावगा ण शपद एदस्सिं मलयकेदुकडए अणुऊलेण² गश्चीअदि ॥ श्रावक न साम्प्रतमतस्मिन्मलयकेतुकटकेऽनुकूलेन गम्यते ।

सिद्धार्थकः । भदन्त कहेहि कुदो एदम् ॥ भदन्त कथय कुत एतत् ।

२१**क्षपणकः** । शावगा णिशामेहि । पढम दाव एत्थ *कडए लोअश्श अणिवालिदा णिग्गमप्पवेशा आशि । दाणिं इदो पच्चाशण्णे कुशुमपुले ण केवि अमुद्दालञ्छिदे णिग्गमिदुं पवेस्टु वा अणुमोदीअदि । ता २४यदि भाउलायणश्श मुद्दाए लञ्छिदे शि तदो गश्च वीशद्धे । अण्णधा चिष्ट णिहुदे । मा गुम्माहिआलिएहिं शयमिदकलचलणे लाअउल पवेशीआशि ॥ श्रावक निशामय । प्रथम तावदत्र कटके लोकस्यानिवारिता २७निर्गमप्रवेशा आसन् । इदानीमित प्रत्यासन्ने कुसुमपुरे न कोऽप्यमुद्रालाञ्छितो निर्गन्तु प्रवेष्टु वानुमोद्यते । तस्माद्यदि मुद्रया लाञ्छितोऽसि ततो गच्छ विश्रब्धः । अन्यथा तिष्ठ निभृत । मा गुल्माधिकारिभिः सयमितकर ३०चरणो राजकुल प्रवेश्यसे ।

सिद्धार्थकः । किं न जाणादि भदन्तो जह अह अमच्चरक्खसस्स केरओ सिद्धत्थओ । ता अमुद्दालञ्छिद वि म णिक्कमन्त कस्स सत्ती

१ मग्गणाओकण्णधारे M, मग्गादेशकुशले शउणे क्लगदे T H २ अणुऊलेण अणणुऊलेण वा (अगहिदमुद्देण) गश्चीअदि । M H, अणुउल भविस्सादि । T

* Omit कडए

३३णिवारेदु ॥ किं न जानाति भदन्तो यथाहममात्यराक्षसस्य सिद्धार्थक । तस्मा-
दमुद्रालाञ्छितमपि मा निष्क्रामन्न कस्य शक्तिर्निवारयितुम् ।

क्षपणकः। शावगा ल्ऽ्कशस्स पिशाचस्स वा केलगे होहि । ण उण दे
३६अमुद्दालाञ्छिदस्स इदो णिक्कमणोवाए ॥ श्रावक राक्षसस्य पिशाचस्य वा
भव । न पुनस्तेऽमुद्रालाञ्छितस्येतो निष्क्रमणोपाय ।

सिद्धार्थकः। भदन्त मा कुप्प । भण मे कज्जसिध्धी होदु त्ति ॥
३९भदन्त मा कुप्य । भण म कार्यसिद्धिर्भवत्विति ।

क्षपणकः। शावगा गश्च । होदु दे कय्यसिद्धी । हगे वि भाउलाय-
णादो मुद्द याचेमि । निष्क्रान्तौ ॥ श्रावक गच्छ । भवतु ते कार्यसिद्धि ।
४२अहमपि भागुरायणान्मुद्रा याचे ।

इति प्रवेशक ।

तत प्रविशति पुरुषेणानुगम्यमानो भागुरायण ।

भागुरायणः। स्वगतम् । अहो वैचित्र्यमार्यचाणक्यनीते ।

> मुहुर्लक्ष्योद्भेदा मुहुरधिगमाभावगहना
> मुहुः सपूर्णाङ्गी मुहुरतिकृशा कार्यवशतः ।
> मुहुर्नश्यद्बीजा मुहुरपि बहुप्रापितफले--
> त्यहो चित्राकारा नियतिरिव नीतिर्नयविदः ॥३॥

प्रकाशम् । भासुरक न मा दूरीभवन्तामिच्छति कुमार । अतोऽस्मिन्ने-
वास्थानमण्डपे न्यस्यतामासनम् ।

३**पुरुषः**। एद आसण । उवविसदु अज्जो ॥ एतदासनम् । उपविशत्वार्य ।

भागुरायणः। उपविश्य । य कश्चिन्मुद्रार्थी मा द्रष्टुमिच्छेत् स त्वया
प्रवेशयितव्य ।

६**पुरुषः**। ज अज्जो आणवेदि । निष्क्रान्त ॥ यदार्य आज्ञापयति ।

भागुरायणः। स्वगतम् । *कष्टम् । एवमस्मासु स्नेहवान् कुमारो मलयके-
तुरतिसधातव्य इत्यहो दुष्करम् । अथ वा

> कुले लज्जायां च स्वयशसि च माने च विमुख
> शरीर विक्रीय क्षणिकधनलोभाद्[2] धनवति ।

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१ पाडलिउत्तं गन्तु added after this M २°धनलोभाद् M.°मपि लोभाद्.
* Omit स्वगतम् । कष्टम् ।

तदाज्ञां कुर्वाणो हितमहितमित्येतदधुना
विचारातिक्रान्तं किमिति परतन्त्रो विमृशति ॥४॥

ततः प्रविशति प्रतीहार्यानुगम्यमानो मलयकेतुः ।

मलयकेतुः । स्वगतम् । अहो राक्षसं प्रति विकल्पबाहुल्यादाकुला मे बुद्धिर्न ३निश्चयमधिगच्छति । कुतः ।

भक्त्या नन्दकुलानुरागदृढया नन्दान्वयालम्बिना
किं चाणक्यनिराकृतेन कृतिना मौर्येण संधास्यते ।
स्थैर्यं भक्तिगुणस्य वा विगणयन् किं सत्यसंधो भवे-
दित्यारूढकुलालचक्रमिव मे चेतश्चिरं भ्राम्यति ॥५॥

प्रकाशम् । विजये क्व भागुरायणः ।

प्रतीहारी । कुमार एसो खु कडआदो णिक्कमिदुकामाणं मुद्दासंप-३दाणं अणुचिट्ठदि ॥ कुमार एष खलु कटकान्निष्क्रामितुकामानां मुद्रासंप्रदानमनुतिष्ठति ।

मलयकेतुः । विजये मुहूर्तमसंचारा भव । यावदस्य पराङ्मुखस्यैव ६पाणिभ्यां नयने पिदधामि ।

प्रतीहारी । जं कुमारो आणवेदि ॥ यत्कुमार आज्ञापयति ।

प्रविश्य **पुरुषः** । अज्ज एसो खु खवणओ मुद्दाणिमित्तं अज्जं पेक्खिदु ९इच्छदि ॥ आर्य एष खलु क्षपणको मुद्रानिमित्तमार्यं प्रेक्षितुमिच्छति ।

भागुरायणः । प्रवेशय ।

पुरुषः । जं अज्जो आणवेदि । निष्क्रान्तः ॥ यदार्य आज्ञापयति ।

१२प्रविश्य **क्षपणकः** । शावगा धम्मशिद्धी होदु ॥ श्रावक धर्मसिद्धिर्भवतु ।

भागुरायणः । स्वगतम् । अये राक्षसस्य मित्रं जीवसिद्धिः । प्रकाशम् । भदन्त न खलु राक्षसस्य प्रयोजनं किंचिदुद्दिश्य गम्यते ।

१५**क्षपणकः** । कर्णौ पिधाय । शन्तं पावं । शावगा तहिं गमिश्शं यहिं लक्खशश्श णामं वि ण शुणीअदि ॥ शान्तं पापम् । श्रावक तत्र गमिष्यामि यत्र राक्षसस्य नामापि न श्रूयते ।

१८**भागुरायणः** । बलीयान् सुहृदि प्रणयकोपः । तत् किमपराद्धं राक्षसेन भदन्तस्य ।

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१ वाविगणयन् PM. २ संपादणं PM. ३ पिशाचस्स वा added after this MV

क्षपणकः । शावगा ण मम किंवि लक्कशेण अवलद्ध । शय य्येव
२१मन्दभग्गो अत्तणो अवलज्झामि ॥ श्रावक न मम किमपि राक्षसेनापराद्धम् ।
स्वयमेव मन्दभाग्य आत्मनोऽपराध्यामि ।

भागुरायणः । भदन्त वर्धयसि मे कुतूहलम्—

२४मलयकेतुः । स्वगतम् । मम च ।

भागुरायणः ।—श्रोतुमिच्छामि ।

मलयकेतुः । स्वगतम् । अहमपि ।

२७क्षपणकः । शावगा किं एदिणा शुदेण ॥ श्रावक किमेतेन श्रुतेन ।

भागुरायणः । यदि रहस्य तत् तिष्ठतु ।

क्षपणकः । णहि लहश्श ॥ नहि रहस्यम् ।

३०भागुरायणः । यदि न रहस्य तत् कथ्यताम् ।

क्षपणकः । शावगा ण लहश्श एद । तहवि ण कहिश्श ॥ श्रावक न
रहस्यमेतत् । तथापि न कथयिष्यामि ।

३३भागुरायणः । अहमपि मुद्रा न दास्यामि ।

क्षपणकः । स्वगतम् । युक्तमिदानीमर्थिने कथयितुम् । प्रकाशम् । का गदी ।
एशो णिवेदेमि शुणादु शावगे । अस्ति दाव हगे मन्दभग्गे पढम पाडलिउत्ते
३६णिवशमाणे लक्कशश्श मित्तत्तण उवगदे । तहिं अन्तले लक्कशेण
गूढ विशकञ्ञआपयोअ उप्पादिअ घादिदे देवे पव्वदीशले ॥ का गति ।
एष निवेदयामि । शृणोतु श्रावक । अस्ति तावदह मन्दभाग्य प्रथम पाट
३९लिपुत्रे निवसन् राक्षसस्य मित्रत्वमुपगत । तत्रान्तरे राक्षसेन गूढ विषकन्य
काप्रयोगमुत्पाद्य घातितो देव पर्वतेश्वर ।

मलयकेतुः । सबाष्पमात्मगतम् । कथ राक्षसेन घातितस्तातो न चाण-
४२क्येन ।

*भागुरायणः । ततस्तत† ।

४५क्षपणकः । तदो हगे लक्कशस्स मित्त त्ति कदुअ चाणक्कहदएण
शणिआल णअलादो णिव्वाशिदे । दाणिं वि लक्कशेण लायकय्य-
कुशलेण किंवि तालिश आलहीअदि येण हगे यीअलोआदो णिव्वा-
४८शिय्यामि ॥ ततोऽह राक्षसस्य मित्रमिति कृत्वा चाणक्यहतकेन सनिकार

* Omit the speech †Add धादगे here

नगरान्निर्वासित । इदानीमपि राक्षसेन राजकार्यकुशलेन किमपि तादृशमारभ्यते येनाह जीवलोकान्निर्वासयिष्ये ।

५१**भागुरायणः** । भदन्त प्रतिश्रुतराज्यार्धसप्रदानमनिच्छता चाणक्यहतकेनेदमकार्यमनुष्ठित न राक्षसेनेति श्रुतमस्माभि ।

क्षपणकः । कर्णौ पिधाय । शान्त पाव । चाणक्केण विशकञ्ञाए णाम वि ण सुदम् ॥ शान्त पापम् ।चाणक्येन विषकन्याया नामापि न श्रुतम् ।

५४**भागुरायणः** । भदन्त इय मुद्रा दीयते । एहि कुमार श्रावय ।

मलयकेतुः । सास्रमुपसृत्य ।

श्रुत सखे श्रवणविदारणं वचः
सुहृन्मुखाद्रिपुमधिकृत्य भाषितम् ।
पितुर्वधव्यसनमिद हि येन मे
चिरादपि द्विगुणमिहाद्य वर्धते ॥ ६ ॥

क्षपणकः । स्वगतम् । अये श्रुत मलयकेतुंहतकेन । हन्त [1]कृतार्थोऽस्मि । निष्क्रान्त ।

३**मलयकेतुः** । प्रत्यक्षवदाकाशे लक्ष्य बद्ध्वा । राक्षस अयुक्तमिदम् ।

मित्र ममायमिति निर्वृतचित्तवृत्ति
विश्रम्भतस्त्वयि निवेशितसर्वकार्यम् ।
तात निपात्य सह बन्धुजनाश्रुतोयै -
[2]रन्वर्थतोऽपि ननु राक्षस राक्षसोऽसि ॥ ७ ॥

भागुरायणः । स्वगतम् । रक्षणीया राक्षसस्य प्राणा इत्यार्यादेश । भवतु । एव तावत् । प्रकाशम् । कुमार अलमावेगेन । आसनस्थ ३कुमार किंचिद्विज्ञापयितुमिच्छामि ।

मलयकेतुः । उपविश्य । सखे किमसि वक्तुकाम. ।

भागुरायणः । कुमार इह खल्वर्थशास्त्रव्यवहारिणामर्थवशादरिमित्रो६दासीनव्यवस्था न लौकिकानामिव स्वेच्छावशात् । अतस्तस्मिन् काले सर्वार्थसिद्धिं राजानमिच्छतो राक्षसस्य चन्द्रगुप्तादपि बलीयस्तया सुगृहीतनामा देव पर्वतेश्वर एवार्थपरिपन्थी महानरातिरासीत् । तस्मिंश्च ९राक्षसेनेदमनुष्ठितमिति [3]नातिदोषमिवात्र पश्यामि । पश्यतु कुमार ।

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१ कृतार्थ कौटिल्य । H २ अन्वर्थसज्ञ H ३ नास्ति दोष एवात्रेति T, न दोषमिवात्र H

मित्राणि शत्रुत्वमिवानयन्ती मित्रत्वमप्यर्थवशाच्च शत्रून्।
नीतिर्नयत्यस्मृतपूर्ववृत्तं जन्मान्तरं जीवित एव पुंसः ॥८॥

तदत्र वस्तुनि नोपालम्भनीयो राक्षसः। आ नन्दराज्यलाभादुपग्राह्यश्च। परतस्तस्य परिग्रहे वा परित्यागे वा कुमारः प्रमाणम्।

३**मलयकेतुः**। एवम्। सखे सम्यग् दृष्टवानसि। यतोऽमात्यवधे प्रकृतिक्षोभः स्यात्। एवं च संदिग्धो विजयः स्यात्।

प्रविश्य **पुरुषः**। जेदु कुमारो। अज्ज गुम्माहिकिदो [1]दीहचक्खू विण्णवेदि। ६एसो खु अह्मेहिं कडआदो णिक्कमन्तो अगहीदमुद्दो सलेहो पुरिसो गहीदो। ता पच्चक्खीकरेदु णं अज्जो त्ति॥ जयतु कुमारः। आर्य गुल्माधिकृतो दीर्घचक्षुर्विज्ञापयति। एष खल्वस्माभिः कटकान्निष्क्रामन्नगृही९तमुद्रः सलेखः पुरुषो गृहीतः। तत् प्रत्यक्षीकरोत्वेनमार्य इति।

भागुरायणः। भद्र प्रवेशय।

पुरुषः। जं अज्जो आणवेदि। निष्क्रान्तः॥ यदार्य आज्ञापयति।

१२ ततः प्रविशति पुरुषेणानुगम्यमानः संयतः सिद्धार्थकः।

सिद्धार्थकः। स्वगतम्।

[2]आणन्तीए* गुणेसु दोसेसु परम्मुहं कुणन्तीए।
अह्मारिसजणणीए णमो णमो सामिभत्तीए ॥९॥

आनयन्त्यै गुणेषु दोषेषु च पराङ्मुखं कुर्वत्यै।
अस्मादृशजनन्यै नमो नमः स्वामिभक्त्यै ॥

३उपसृत्य **पुरुषः**। अज्ज अअं सो पुरिसो॥ आर्य अयं स पुरुषः।

भागुरायणः। विलोक्य। भद्र किमयमागन्तुक आहोस्विदिहैव कस्यचित् परिग्रहः।

६**सिद्धार्थकः**। अज्ज अहं खु अमच्चरक्खसस्स केरओ॥ आर्य अहं खल्वमात्यराक्षसस्य [illegible]

भागुरायणः। तत् किमगृहीतमुद्रः कटकान्निष्क्रामसि।

९**सिद्धार्थकः**। अज्ज कज्जगोरवेण तुवराविदो ह्मि॥ आर्य कार्यगौरवेण त्वरायितोऽस्मि।

भागुरायणः। कीदृशं तत् कार्यगौरवं यद्राजशासनमुल्लङ्घयति।

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१ दीहरक्खो T २ तिप्पन्तीए M

* Read आणत्तीअ

१२**मलयकेतुः** । सखे भागुरायण लेखमुपनय ।

भागुरायणः । सिद्धार्थकहस्ताल्लेख गृहीत्वा । कुमार अय लेख । मुद्रा दृष्ट्वा । राक्षसनामाङ्कितेय मुद्रा ।

१५**मलयकेतुः** । मुद्रा परिपालयन्नुद्वेष्ट्यै दर्शय ।

भागुरायणस्तथा कृत्वा दर्शयति ।

मलयकेतुः । वाचयति । स्वस्ति । यथास्थान कुतोऽपि कोऽपि कमपि १८पुरुषविशेषमवगमयति । अस्मत्प्रतिपक्ष निराकृत्य दर्शिता सत्यवादिता सत्यवता । साप्रतमेतेषामपि प्रथममुपन्यस्तसधीनामस्मत्सुहृदा प्रतिज्ञातसधिपरिपणप्रतिपादनेन सत्यसध प्रीतिमुत्पादयितुमर्हति । एते २१ह्येवमुपगृहीता. सन्त स्वाश्रयविनाशेनोपकारिण*माराधयिष्यन्ति । अविस्मृतमेतत् सत्यवत. स्मारयाम· । एतेषा मध्ये केचिदरे कोशहस्तिभ्या†मार्थिन केचिद्विषयेणेति । अलकारत्रय श्रीमता यत् प्रेषित २४तदुपगतम् । अस्माभिर्लेखस्याशून्यार्थ किंचिदनुप्रेषित तदुपगमनीयम् । वाचिक ¶चाप्ततमात् सिद्धार्थकाच्छ्रोतव्यमिति । सखे भागुरायण कीदृशो लेखः ।

२७**भागुरायणः** । भद्र सिद्धार्थक कस्याय लेख· ।

सिद्धार्थकः । अज्ज ण जाणामि ॥ आर्य न जानामि ।

भागुरायणः । धूर्त लेखो नीयते न च ज्ञायते कस्येति । सर्व तावत् ३०तिष्ठतु । वाचिक त्वत्त केन श्रोतव्यम् ।

सिद्धार्थकः । भय नाटयन् । तुह्मेहिं–॥ युष्माभिः—

भागुरायणः । किमस्माभि ।

३३**सिद्धार्थकः** । तुह्मेहिं गिहीदो–ण जाणामि–किं भणामि त्ति ॥ युष्माभिर्गृहीतो–न जानामि–किं भणामीति ।

भागुरायणः । सक्रोधम् । एष ज्ञास्यसि । भासुरक बहिर्नीत्वा तावत् ३६ताड्यता यावत् कथयति ।

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१ उपानय M अपनय T H २ उद्घाट्य T ३ परिपण (न) प्रोत्साहनेनM T ४ दन्तिभ्याम् M दण्डाभ्याम् T दण्डेन H ५ अस्माच्छ्रो॰ T ६ लेखार्थM H

* Read उपहारिणम् † Read हास्तिकाभ्याम् ¶ Read चाप्ततमादस्मात् सिद्धा॰ ।

पुरुषः । ज अज्जो आणवेदि । तेन सह निष्क्रम्य पुन प्रविश्य। अज्ज इअ मुद्दालञ्छिदा पेडिआ तस्स ताडीअमाणस्स कक्खादो णिवडिदा ॥
३९यदार्य आज्ञापयति । आर्य इय मुद्रालाञ्छिता पेटिका तस्य ताड्यमानस्य कक्षाया निपतिता ।

भागुरायणः । विलोक्य। इयमपि राक्षसमुद्राङ्कितैव ।

४२**मलयकेतुः** । अय लेखस्याशून्यार्थो भविष्यति । इमामपि मुद्रा परिपालयन्नुद्घाट्य दर्शय ।

भागुरायणस्तथा कृत्वा दर्शयति ।

४५**मलयकेतुः** । विलोक्य। अये तदिदमाभरण यन्मया स्वशरीरादवतार्य राक्षसाय प्रेषितम् । व्यक्तम् । चन्द्रगुप्तस्याय लेख ।

भागुरायणः । एष निर्णीयते सशय । भद्र पुनरपि ताड्यताम् ।

४८**पुरुषः** । ज अज्जो आणवेदि । निष्क्रम्य सिद्धार्थकेन सह पुन प्रविश्य। एसो खु ताडीअमाणो कुमारस्य य्येव णिवेदेमि त्ति भणादि ॥ यदार्य आज्ञापयति । एष खलु ताड्यमान कुमारायैव निवेदयामीति भणति ।

५१**मलयकेतुः** । तथा भवतु ।

सिद्धार्थकः । पादयोर्निपत्य । अभएण मे कुमारो पसाद करेदु ॥ अभयेन मे कुमार प्रसाद करोतु ।

५४**मलयकेतुः** । भद्र अभयमेव परवतो जनस्य । निवेद्यताम् ।

सिद्धार्थकः । णिसामेदु कुमारो । अह खु अमच्चरक्खसेण इम लेह देइअ चन्दउत्तसआस पेसिदो ह्मि ॥ निशामयतु कुमार । अह खल्वमा
५७त्यराक्षसेनेम लेख दत्वा चन्द्रगुप्तसकाश प्रेषितोऽस्मि ।

मलयकेतुः । वाचिकमिदानीं श्रोतुमिच्छामि ।

६०**सिद्धार्थकः** । कुमार [2]आदिट्ठो ह्मि अमच्चेण जहा एदे मह पिअवअस्सा पञ्च राआणो तुए सह पढमसमुप्पण्णसधाणा । ते जहा कुलूदाहिवो चित्तवम्मा मलअणराहिवो सीहणादो कह्मीरदेसणाहो ६३पुक्खरक्खो सिन्धुराओ सिन्धुसेणो पारसीआहिवदी मेहक्खो । एदेसु पढमभणिदा तिण्णि राआणो मलअकेदुणो विसअ इच्छन्ति अवरे

१ उद्देश्य H २ सदिट्ठो M H

हत्थिबल कोस अ । ता जहा चाणक्क णिराकरिअ [1]महाराएण मह
६६पीदी समुप्पादिदा तहा एदाण वि [2]पढमपणिदो अत्थो पडिवादइदव्वो त्ति
एत्तिओ वाआसदेसो ॥ कुमार आदिष्टोऽस्म्यमात्येन यथैते मम प्रियवयस्या
पञ्च राजानस्त्वया सह प्रथमसमुत्पन्नसधाना । ते यथा कुलूताधिपश्चित्रवर्मा
६९मलयनराधिप सिंहनाद काश्मीरदेशनाथ पुष्कराक्ष सिन्धुराज सिन्धुषेण
पारसीकाधिपतिर्मेघाक्ष । एतेषु प्रथमभणितास्त्रयो राजानो मलयकेतोर्विषय-
मिच्छन्त्यपरे हस्तिबल कोश च । तद्यथा चाणक्य निराकृत्य महाराजेन मम
७२प्रीति समुत्पादिता तथैतेषामपि प्रथमपणितोऽर्थ प्रतिपादयितव्य इत्येतावान्
वाक्सदेश ।

मलयकेतुः । स्वगतम् । कथ चित्रवर्मादयोऽपि मामभिद्रुह्यन्ति । सत्यम्
७५अत एव तेषा राक्षसे निरतिशया प्रीति । प्रकाशम् । विजये ।
अमात्य द्रष्टुमिच्छामि ।

प्रतीहारी । ज कुमारो आणवेदि । निष्क्रान्ता ॥ यत् कुमार आज्ञापयति ।

७८ तत प्रविश यासनस्थ स्वभवनगत पुरुषेण सह सचिन्तो राक्षस ।

राक्षसः । स्वगतम् । आपूर्णमस्मद्बल चन्द्रगुप्तबलैरिति यत्सत्य न मे
मनस परिशुद्धिरस्ति । कुत

साध्ये निश्चितमन्वयेन घटित बिभ्रत् [4]स्वपक्षे स्थिति
व्यावृत्त च विपक्षतो भवति यत् तत् साधन सिद्धये ।
यत् साध्यं स्वयमेव तुल्यमुभयो पक्षे विरुद्ध च यत्
तस्याङ्गीकरणेन वादिन इव स्यात् स्वामिनो निग्रह ॥ १० ॥

अथ वा तैस्तैरपरागहेतुभि प्राक्परिगृहीतोपजापैरापूर्णमिति न विकल्प-
यितुमर्हामि । प्रकाशम् । प्रियवदक उच्यतामस्मद्वचनात् कुमारानुया-
३यिनो राजान । सप्रति दिने दिने प्रत्यासीदति कुसुमपुरम् । तत्
परिकल्पितविभागैर्भवाद्भि प्रयाणे प्रयातव्यम् । कथमिति ।

प्रस्थातव्यं पुरस्तात् * [5]खसशबरगणैर्मामतु व्यूढसैन्यै-
र्गान्धारैर्मध्ययाने [6]यवननृपतिभिः सविधेय प्रयत्नः ।
पश्चात् तिष्ठन्तु वीराः शकनरतपय† सभृताश्चेदहूणै
कौलूताद्यश्च शिष्ट पथि परिवृणुयाद्राजलोकः कुमारम् ॥ ११ ॥

१ महाभाएण in all but H (M P) २ पढमभणिदो in all but H (P B) ३ अथ वा M T H ४ सपक्षे T H ५ मगध M T H ६ सयवनपतिभि in all but H (K ch) ७ चेदि M H चीण T

* Read खसशबरनृपै † Read सभृताश्चैव हूणै

पुरुषः । ज अमच्चो आणवेदि । निष्क्रान्त ॥ यदमात्य आज्ञापयति ।

प्रविश्य प्रतीहारीः । जेदु अमच्चो । इच्छदि अमच्च कुमारो पेक्खिदुं ॥

३जयत्वमात्य । इच्छत्यमात्य कुमार प्रेक्षितुम् ।

राक्षसः । भद्रे मुहूर्तं तिष्ठ । क कोऽत्र भो ।

प्रविश्य पुरुषः । आणवेदु अमच्चो ॥ आज्ञापयत्वमात्य ।

६राक्षसः । भद्र उच्यता शकटदास ॥ परिधापिता वयमाभरण कुमारेण तन्न युक्तमस्माभिरनलङ्कृतै कुमारदर्शनमनुभवितुम् । अतो यत् तदलकरणत्रय क्रीत तन्मध्यादेक दीयतामिति ।

९पुरुष । ज अमच्चो आणवेदि ॥ निष्क्रम्य पुन प्रविश्य । अमच्च इद अलकरण ॥ यदमात्य आज्ञापयति । अमात्य इदमलकरणम् ।

राक्षसः । आत्मानमलङ्कृत्योत्थाय च । भद्रे राजकुलगामिन मार्गमादेशय ।

१२प्रतीहारी । एदु अमच्चो ॥ एत्वमात्य ।

राक्षसः । स्वगतम् । अधिकारपद नाम निर्दोषस्यापि पुरुषस्य महदाशङ्कास्थानम् ।

भय तावत् सेव्यादभिनिविशते सेवकजनं
तत॰ प्रत्यासन्नाद् भवति हृदये चैव निहितम् ।
ततोऽध्यारूढानां पदमसुजनद्वेषजननं
मति॰ सोच्छ्रायाणां पतनमनुरूप कलयति ॥ १२ ॥

परिक्रम्य प्रतीहारी । अमच्च अअ कुमारो चिट्ठदि । उपसप्पदु ण अमच्चो ॥ अमात्य अय कुमारास्तिष्ठति । उपसर्पत्वेनममात्य ।

३राक्षसः । विलोक्य । अय कुमारो य एष

पादाग्रे दृशमवधाय [1]निश्चलाङ्गीं
शून्यत्वादपरिगृहीततद्विशेषाम् ।
वक्त्रेन्दु वहति करेण दुर्वहाणां
कार्याणां कृतमिव गौरवेण नम्रम् ॥ १३ ॥

उपसृत्य । विजयता कुमार ।

मलयकेतुः । आर्य अभिवादये ॥ इदमासनमास्यताम् ।

1 निश्चलन्तीं M H

राक्षसस्तथा करोति[1]।

३मलयकेतुः। आर्य चिरमदर्शनेनार्यस्य वयमुद्विग्ना[2]।

राक्षसः। कुमार प्रयाणे प्रतिविधानमनुतिष्ठता मया कुमारादुपालम्भोऽधिगत।

६मलयकेतुः। आर्य प्रयाणे कथ प्रतिविहितमिति श्रोतुमिच्छामि।

राक्षसः। कुमार एवमादिष्टा कुमारानुयायिनो राजान। प्रस्थातव्यमिति पूर्वोक्त पठति।

९मलयकेतुः। स्वगतम्। य एव मद्विनाशेन चन्द्रगुप्तमाराधयितुमुद्यतास्त एव मा परिवृण्वन्ति। प्रकाशम्। आर्य अस्ति कश्चिद्य कुसुमपुर गच्छति तत आगच्छति वा।

१२राक्षसः। कुमार अवसितमिदानीं गतागतप्रयोजनम्। अल्पैरहोभिर्वयमेव यास्याम[4]।

मलयकेतुः। स्वगतम्। विज्ञायते। प्रकाशम्। यद्येव तत किमार्येणाय

१५सलेखः पुरुष. प्रेषितः।

राक्षसः। विलोक्य। अये सिद्धार्थक[5].।

सिद्धार्थकः[6]। ण विण्णवेमि ताडीअन्तेण मए–। इत्यर्धोक्तेऽधोमुख

१८स्तिष्ठति॥ ननु विज्ञापयामि ताड्यमानेन मया–।

मलयकेतुः। भागुरायण स्वामिनः पुरस्ताद्भीतो लज्जितो वा नैष कथयिष्यति। स्वयमेवार्याय कथय।

२१भागुरायणः। यदाज्ञापयति कुमार.। अमात्य एष कथयति। यथाहममात्येन लेख दत्वा वाचिक च संदिश्य चन्द्रगुप्तसकाश प्रेषित.।

राक्षसः। भद्र सिद्धार्थक अपि सत्यम्।

२४सिद्धार्थकः। लज्जा नाटयन्। एव[7]–ताडीअन्तेण मए–णिवेदिद॥ एव–ताड्यमानेन मया– निवेदितम्।

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१ राक्ष०। कुमार किमर्थं वयमाहूता। added after this H २ चिरम दर्शनेन H ३ पञ्चभि H ४ गन्तार in all but H (B); ५ भद्र किमिदम्। added after this M T H ६ सिद्धा० सबाष्प लज्जा नाटयन्। पसीददु (पसीददु) अमच्चो (अमच्च) ताडीअन्तेण मए ण पारिद अमच्चरहस्स धारिदुं॥ राक्ष०। भद्र कादृशं रहस्यमिति न खल्ववगच्छामि। सिद्धा० विण्णवेमि ताडीअन्तेण मए ण पारिद(अमच्चरहस्स धारिदुं त्ति)॥MTH ७ इम(रहस्स)MH

राक्षसः। अनृतमेतत्। ताड्यमान पुरुष किमिव न ब्रूयात्।

२७**मलयकेतुः**। सखे भागुरायण दर्शय लेखम्। वाचिकमेष भृत्य कथयिष्यति।

भागुरायणः। अमात्य अय लेख ।

३०**राक्षसः**। अनुवाच्य। कुमार शत्रो प्रयोग एष ।

मलयकेतुः। लेखस्याशून्यार्थमार्येणेदमाभरणमनुप्रेषितम्। तत् कथ शत्रो प्रयोग स्यात्।

३३**राक्षसः**। आभरण निर्वर्ण्य।[1]कुमार नैतन्मयानुप्रेषितम्। कुमारेण मे प्रेषित कस्मिंश्चित् परितोषस्थाने मया सिद्धार्थकाय दत्तम्।

भागुरायणः। ईदृशस्याभरणविशेषस्य विशेषत कुमारेण प्रसादीकृत-

३६कृतस्याय परित्यागभूमि ।

मलयकेतुः। वाचिकमपि सिद्धार्थकाच्छ्रोतव्यमिति लिखतमार्गेण।

राक्षसः। कुतो वाचिकम्। [4]लेख एवास्मदीयो न भवति।

४२**मलयकेतुः**। इय तर्हि कस्य मुद्रा।

राक्षसः। कपटमुद्रामप्युत्पादयितु शक्नुवन्ति धूर्ता ।

भागुरायणः। कुमार सम्यगमात्यो विज्ञापयति। भद्र केनाय

४५लिखितो लेख ।

सिद्धार्थको राक्षसस्य मुखमवलोक्य तूष्णीमधोमुखस्तिष्ठति।

भागुरायणः। भद्र अल पुनरात्मान [5]ताडायेत्वा। कथय।

४८**सिद्धार्थकः**। अज्ज सअडदासेण॥ आर्य शकटदासेन।

राक्षसः। यदि शकटदासेन लिखितस्तर्हि मयैव लिखित ।

मलयकेतुः। विजये शकटदास द्रष्टुमिच्छामि।

५१**प्रतीहारी**। जं कुमारो आणवेदि॥ यत् कुमार आज्ञापयति।

भागुरायणः। स्वगतम्। न खल्वनिश्चितार्थमार्यचाणक्यस्य प्रणिधयोऽभिधास्यन्ति। भवतु। एवम्। प्रकाशम्। कुमार न कदाचिदपि शकटदा-

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१ कुमारेणैतन्मह्यमनुप्रेषितम्। मयाप्येतत् कस्मिंश्चित् T कुमार नैतन्मयानुप्रेषितम्। कुमारेण मे -(vl मह्य) दत्तमेतद्धि (कस्मिंश्चित्) M H ,२ स्व(vl आत्म)गात्रादवतार्य added after this in all but H(P M) ३ अस्मात् T आसतमात्सिद्धार्थकात् H ४ कस्य वाचिकम्। inserted before this M T H ५ ताडयितुम् T H

५४सोऽमात्यस्याग्रतो लिखित प्रतिपत्स्यते । अतो [1]लिखितान्तरमस्यानी-
यताम् । वर्णसवाद एवैतद् विभावयिष्यति ।

मलयकेतुः । एव क्रियताम् ।

५७**भागुरायणः** । कुमार मुद्रामप्यानयाम्वियम् ।

मलयकेतुः । उभयमप्यानीयताम् ।

प्रतीहारी । जं कुमारो आणवेदि । निष्क्रम्य पुन प्रविश्य । कुमार इद
६०सअडदासेण लिहिद पत्तअ मुद्दा अ ॥ यत् कुमार आज्ञापयति । कुमार
इद तच्छकटदासेन लिखित पत्र मुद्रा च ।

मलयकेतुः । उभयमपि विलोक्य । सवदन्त्यक्षराणि ।

६३**राक्षसः** । स्वगतम् । संवदन्त्यक्षराणि । किं नु शकटदासेन

> **स्मृत स्यात् पुत्रदाराणां विस्मृतस्वामिभक्तिना ।**
> **चलेष्वर्थेषु लुब्धेन न यशस्स्वनपायिषु ॥ १४ ॥**

अथ वा क. सदेह ।

> **मुद्रा तस्य कराङ्गुलिप्रणयिनी सिद्धार्थकस्तत्सुहृत्**
> **तस्यैवापरलेख्यसूचितमिद लेख्य प्रयोगाश्रयम् ।**
> **सुव्यक्त शकटेन भेदपटुभि. सधाय सार्धं परै-**
> **र्भर्तृस्नेहपराङ्मुखेन कृपण प्राणार्थिना चेष्टितम् ॥ १५ ॥**

मलयकेतुः । विलोक्य । आर्य अलकारत्रय श्रीमता यत् प्रेषितं तदुपगत-
मित्यार्येण यल्लिखित तन्मध्यात् किमिदमेकम् । निवर्ण्यात्मगतम् । कथम् ।
३तातेन धृतपूर्वमिदमाभरणम् । प्रकाशम् । आर्य कुतोऽयमलकार ।

राक्षसः । क्रैयादधिगत. ।

मलयकेतुः । विजये अपि प्रत्यभिजानासि भूषणमिदम् ।

६**प्रतीहारी** । निर्वर्ण्य सबाष्पम् । कुमार कह ण पच्चभिजाणामि । इद
खु सुगिहीदणामधेएण पव्वदीसरेण धारिदपुव्व ॥ कुमार कथ न प्रत्य-
भिजानामि । इद खलु सुगृहीतनामधेयेन पर्वतेश्वरेण धारितपूर्वम् ।

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१ अन्यालिखितम् M प्रतिलिखितम् T २ प्रतीहारी । कुमार मुद्दा वि । T प्रतीहारी। कुमार मुद्दं पि जाचेमि । H ३ उभयमपि क्रियताम् M T H ४ शकटदासस्तु (मम) मित्रमिति विसवदन्त्यक्षराणि । in all but H (M) ५ वणिग्भ्य क्रयाद॰ in all but H(M)

मलयकेतुः । सबाष्पम् । हा तात

> एतानि तानि [1]तव भूषणवल्लभस्य
> गात्रोचितानि कुलभूषण भूषणानि
> यैः शोभितोऽसि मुखचन्द्रकृतावभासो
> नक्षत्रवानिव शरत्समयप्रदोषः ॥ १६ ॥

राक्षसः । स्वगतम् । कथम् । पर्वतेश्वरेण धृतपूर्वाणीत्याह । [2]व्यक्तमेतान्येव चाणक्यप्रयुक्तेन वणिजाम्मासु विक्रीतानि ।

[3]मलयकेतुः । आर्य तातेन धृतपूर्वाणामाभरणानां विशेषतश्चन्द्रगुप्तहस्तगतानां [4]क्रयादधिगमः कथं युज्यते । अथ वा युज्यत एवैतत् ।

> चन्द्रगुप्तस्य विक्रेतुराधिकं लाभमिच्छतः ।
> कल्पिता मूल्यमेतेषां क्रूरेण भवता वयम् ॥ १७ ॥

राक्षसः । स्वगतम् । अहो सुश्लिष्टो दूषणप्रयोगः । कुतः ।

> लेखोऽयं मम नेति नोत्तरपदं मुद्रा मदीया यतः
> सौहार्दं शकटेन खण्डितमिति श्रद्धेयमेतत् कथम् ।
> मौर्ये भूषणविक्रयं नरपतौ को नाम संभावयेत्
> तस्मात् संप्रतिपत्तिरेव हि [5]भवेदग्राम्यमत्रोत्तरम् ॥१८॥

मलयकेतुः । एतदार्यं पृच्छामि— ।

राक्षसः । कुमार य आर्यस्तं पृच्छ । वयमिदानीमनार्याः संवृत्ताः ।

[3]मलयकेतुः ।

> मौर्योऽसौ स्वामिपुत्रः *परिचरणपरो मित्रपुत्रस्तवाहं
> दाता सोऽर्थस्य तुभ्यं [6]स्वमतमनुगतस्त्वं तु मह्यं ददासि ।
> दास्यं सत्कारपूर्वं ननु सचिवपदं तत्र ते स्वाम्यमत्र
> स्वार्थे कस्मिन् समीहा पुनरधिकतरे त्वामनार्यं करोति ॥१९॥

राक्षसः । कुमार एवम् । [7]अभियुक्तव्याहारेणैव निर्णयो दत्तः । मौर्योऽसौ स्वामिपुत्र इत्यादि युष्मदस्मदोर्व्यत्ययेन पठति ।

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१ गुणवल्लभ वल्लभानि H २ व्यक्तमेवास्य भूषणानि । प्रकाशम् । एतान्यपि चाणक्यप्रयुक्तेन वणिग्जनेनास्मासु विक्रीतानि । T प्रकाशम् । व्यक्तमेतान्यपि तेन चाणक्य॰ M ३ वणिग्विक्रय ज्ञाते न युज्यते T ४ भूषण H अभूदेष M अभूच्छत्रु T ५ वर न ग्राम्य॰ M T H ६ सतत H ७ अभियुक्तव्याहारिणा M H अयुक्तव्याहारिणा T

* Read परपरिचरणो

३मलयकेतुः । लेखमलंकरणस्थगिका च निर्दिश्य । इदमिदानीं किम् ।
राक्षसः । सबाष्पम् । विधेर्विलसितम् ।

भृत्यत्वे परिभूतिधामनि सति स्नेहात् प्रभूणां सता
पुत्रेभ्य कृतवेदिनां कृतधियां येषामभिन्ना वयम् ।
त लोकस्य परीक्षका क्षितिभृत पापेन येन क्षता-
स्तस्येद विपुल विधेर्विलसित पुसां प्रयत्नच्छिद ॥२०॥

मलयकेतुः । सक्रोधम् । किमद्यापि निह्नूयत एव । विधेर्विलसितमिद न लोभस्य । अनार्य—

कन्यां तीव्रविषप्रयोगविषमां कृत्वा कृतघ्न त्वया
विश्रम्भप्रवण[१] पुरा मम पिता नीत कथाशेषताम् ।
सप्रत्याहितगौरवेण भवता मन्त्राधिकारे रिपौ[१]
प्रारब्धा[२] पुनराममांसवदहो विक्रेतुमेते वयम् ॥२१॥

राक्षसः । स्वगतम् । अयमपरो गण्डस्योपरि विस्फोट । प्रकाश कर्णौ पिधाय । शान्त पापम् । अपापोऽह[३] पर्वतेश्वरे ।
३मलयकेतुः । केन तर्हि व्यापादितस्तात ।
राक्षसः । दैवमत्र प्रष्टव्यम् ।
मलयकेतुः । दैवमत्र प्रष्टव्यम् । न क्षपणको जीवसिद्धि ।
६राक्षसः । स्वगतम् । कथम् । जीवसिद्धिरपि चाणक्यप्रयुक्त । हन्त रिपुभिर्मे हृदयमपि स्वीकृतम् ।
मलयकेतुः । सक्रोधम् । भासुरक आज्ञाप्यता सेनापति शिखरसेन. ।
९य एते राक्षसेन सह सुहृत्तामुत्पाद्यास्मच्छरीरद्रोहेण चन्द्रगुप्तमाराधयितुमुद्यता पञ्च राजान (कौलूतश्चित्रवर्मा मलयनरपति. सिंहनाद काश्मीर पुष्कराक्ष सिन्धुराज सिन्धुषेण पारसीकाधिराजो मघाक्ष
१२इत्येतेषु त्रय प्रथमे मदीया भूमिं कामयन्ते । ते गम्भीर श्वभ्रमभिनीय पाशुभि पूर्यन्ताम् । इतरौ तु हस्तिबलकामौ हस्तिनैव घात्येतामिति ।
पुरुषः । जं कुमारो आणवेदि । निष्कान्त ।यत् कुमार आज्ञापयति ।

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१ रिपोः H २ प्रलयाय मास० T प्रणयाय मास० M ३ नाह पर्वतेश्वरे । विषकन्या प्रयुक्तवान् । T प्रणिधि M T

१५मलयकेतुः। राक्षस नाहं विश्रम्भघाती राक्षस । मलयकेतुः खल्वहम्। तद् गच्छ। समाश्रय सर्वात्मना चन्द्रगुप्तम्।

विष्णुगुप्तं च मौर्यं च सममप्यागतौ त्वया।
उन्मूलयितुमीशोऽहं त्रिवर्गमिव दुर्नयः ॥२२॥

भागुरायण कृतं कालहरणेन। साम्प्रतमेव कुसुमपुरमवरोधनाय प्रतिष्ठन्तामस्मद्बलानि।

गौडीनां लोध्रधूलीपरिमलधवलान् धूम्रयन्तः कपोलान्
क्लिश्नन्तः कृष्णिमानं भ्रमरकुलरुचः कुञ्चितस्यालकस्य।
पांशुस्तम्बा बलानां तुरगखुरपुटक्षोदलब्धात्मलाभाः
शत्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः पतन्तु ॥२३॥

इति भागुरायणेन सह सपरिजनो निष्क्रान्तो मलयकेतुः।

राक्षसः। सावेगम्। हा धिक्। घातितास्चित्रवर्मादयस्तपस्विनः। कथम्। सुहृद्विनाशाय राक्षसश्चेष्टते न रिपुविनाशाय। किमिदानीं करवाणि ३मन्दभाग्यः।

किं गच्छामि तपोवनं न तपसा शाम्येत् सवैरं मनः
किं भर्तॄननुयामि जीवति रिपौ स्त्रीणामियं योग्यता।
किं वा खड्गसखः पताम्यरिबले नैतच्च युक्तं भवे-
च्चेतश्चन्दनदासमोक्षरभसं रुन्ध्यात् ४कृतघ्नं न चेत् ॥ २४ ॥

निष्क्रान्तः।

इति कूटलेखो नाम पञ्चमोऽङ्कः।

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१ भागु०। कुमार कृत० M T २ कुसुमपुरोपरोधाय M T ३ नेदं न M नैतच्च H ४ कृतघ्न H

कपटपाशो नाम
षष्ठोऽङ्कः ।

तत प्रविशत्यलङ्कृत सहर्ष सिद्धार्थक ।

सिद्धार्थकः ।

जअदि जलदणीलो केसवो केसिघादी
जअदि अ जणदिट्ठिचन्दमा[1] चन्दउत्तो ।
जअदि अ जअकज्ज[2] जाव काऊण सेव्व[3]
पडिहदपरपक्खा[4] अज्जचाणक्कणीदी ॥१॥

जाव चिरस्स कालस्स पिअवअस्स समिद्धत्थअ पेक्खामि[5]। परिक्रम्या वलोक्य च । एसो मे पिअवअस्सो समिद्धत्थओ इदो य्येव आअच्छदि । ३जाव ण उवसप्पामि ॥

जयति जलदनील केशव॰ केशिघाती
जयति च जनदृष्टिचन्द्रमाश्चन्द्रगुप्त ॥
६ जयति च जयकार्यं यावत् कृत्वा सर्वं
प्रतिहतपरपक्षार्यचाणक्यनीति ।

यावच्चिरस्य कालस्य प्रियवयस्य समृद्धार्थक प्रेक्षे । एष मे प्रियवयस्य समृ ९द्धार्थक इत एवागच्छति । यावदेनमुपसर्पामि ।

तत प्रविशति समृद्धार्थक ।

समृद्धार्थकः ।

[6]सन्तावेन्ता आवाणएसु [7]गेहुस्सवेसु [8]तहणिच्च ।
[9]हिअअट्ठिआण [10]विहवा विरहे मित्ताण दूमेन्ति ॥

सुद मए मलअकेदुकडआदो पिअवअस्सो सिद्धत्थओ आअदो त्ति । ता जाव ण अण्णेसामि । परिक्रम्य विलोक्य च । एसो सिद्धत्थओ[11] ॥

३ सतापयन्त आपानकेषु गेहोत्सवेषु तथा नित्यम् ।
हृदयस्थिताना विभवा विरहे मित्राणा दुनन्ति ॥

श्रुत मया मलयकेतुकटकात् प्रियवयस्य सिद्धार्थक आगत इति । तद्यावदे नमन्विष्यामि । एष सिद्धार्थक॰ ।

६**सिद्धार्थकः**। [12]उपसृत्य । अवि सुह पिअवअस्सस्स ॥ अपि सुख प्रियवय स्यस्य ।

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१ चन्दिमा H २ जअणकज्जं M, जअणसज्ज M H ३ सेण्णं M H, ४ पडिवक्खाM H ५ अण्णेसेमि H ६ संभावेन्ता आवाणएसु M H संदावे तारेसाणं T ७ महूसवेसु M गेहूसवे H ८ रुआवेन्ता M H सुहाअत्ताण T ९ हिआ विअ H १० विहवा दुम्मणा अन्ते M, विहवा दूणन्दि T विरहे मित्त मित्ताइ दूमेन्ति H ११ पसृत्य । अपि सुह पिअवअस्सस्स added M H १२ विलोक्य । कथं । पिअवअस्सो समिद्धत्थओ inserted M T H

उभावन्योन्यमालिङ्गत ।

९समृद्धार्थकः । वअस्स कुदो मे सुहं जेण तुमं चिरपच्चागदो वि अज्ज ण मे गेहं आअच्छसि ॥ वयस्य कुतो मे सुखं येन त्वं चिरप्रत्यागतोऽप्यद्य न मे गेहमागच्छसि ।

१२सिद्धार्थकः । पसीददु वअस्सो । दिट्ठमेत्तो ज्जेव अज्जचाणक्केण आणत्तो ह्मि । सिद्धत्थअ गच्छ । एदं पिअं देवस्स चन्दसिरिणो णिवेदेहि त्ति । तदो तस्स तं णिवेदिअ एव्व अणुभूदपत्थिवप्पसादो १५अहं पिअवअस्सं पेक्खिदुं तुह ज्जेव गेहं चलिदो ह्मि ॥ प्रसीदतु वयस्य । दृष्टमात्र एवार्यचाणक्येनाज्ञप्तोऽस्मि । सिद्धार्थक गच्छ । एतत् प्रियं देवाय श्रीचन्द्राय निवेदयेति । ततस्तस्मै तन्निवेद्यैवमनुभूतपार्थिवप्रसादोऽहं प्रियवयस्य १८प्रेक्षितुं तवैव गेहं चलितोऽस्मि ।

समृद्धार्थकः । वअस्स जदि मे सुणिदव्वं भोदि तदो कहेहि किं तं पिअं देवस्स चन्दसिरिणो णिवेदिदं ॥ वयस्य यदि मे श्रोतव्यं तत् कथय २१किं तत् प्रियं देवाय श्रीचन्द्राय निवेदितम् ।

सिद्धार्थकः । वअस्स किं तुह वि असुणिदव्वं अत्थि । ता णिसामेहि । अत्थि दाव अज्ज चाणक्कणीदिमोहिदमदिणा मलअकेदुहदएण णिक्को-२४सिअ रक्खसं हदा चित्तवम्मप्पमुहा पहाणा पञ्च पत्थिवा । तदो असमिक्खकारी एसो दुराआरो त्ति उज्झिअ मलअकेदुकडअं कुसल-दाए भआविलोलसेणिअपरिवारा सकं सकं विसअं अभिप्पत्थिदा २७पत्थिवा । तदो भद्दभडपुरुदत्तडिङ्गरादबलउत्तराअसेणभाउराअणरोहिद-क्खविजअवम्मप्पमुहेहि* गिहिदो मलयकेदू ॥ वयस्य किं तवाप्यश्रोतव्य-मस्ति । तस्मान्निशामय । अस्ति तावदार्यचाणक्यनीतिमोहितमतिना मलयके-३०तुहतकेन निष्कास्य राक्षसं हताश्चित्रवर्मप्रमुखा प्रधानाः पञ्च पार्थिवाः । ततोऽसमीक्ष्यकार्येष दुराचार इत्युज्झित्वा मलयकेतुकटकभूमिं कुशलतायै भय विलोलसैनिकपरिवाराः स्वकं स्वकं विषयमभिप्रस्थिताः पार्थिवाः । ततो

१ वुत्तन्तं M H पिओदन्तं T २ णिराकरिअ M H ३ कडअभूमिं M, हृदअ भूमिं T हृदअं H ४ णिअभूमिकुसलदाए M अभूमिं कुसलदाए H, ५ सेससे-णिअ परिवारेसु T सेण्णतणूकदपरिवारेसु M ६ °पत्थिदेसु पत्थिवेसु णिव्वि-ण्णाहिअएसु सअलसामन्तेसु भद्द° T

* Read विजअवम्मेहिं

३३भद्रभटपुरुदत्तडिङ्गरातबलगुप्तराजसेनभागुरायणरोहिताक्षविजयवर्मप्रमुखै॰ सयत्य
गृहीतो मलयकेतु ।

समृद्धार्थकः । वअस्य भद्दभडप्पमुहा किल देवस्य चन्दसिरिणो अव-
३६रत्ता मलअकेदु समस्सिदा त्ति लोए मन्तीअदि । ता किं कुकविकि-
दणाडअस्स विअ अण्ण मुहे अण्ण णिव्वहणे ॥ वयस्य भद्रभटप्रमुखा
किल देवाच्छ्रीचन्द्रादपरक्ता मलयकेतु समाश्रिता इति लोके मन्यते। तत् किं
३९कुकविकृतनाटकस्येवान्यन्मुखेऽन्यन्निर्वहणे ।

सिद्धार्थकः । वअस्स [1]देवणदीए* विअ अमुणिदगदीए णमो अज्ज-
चाणक्कणीदीए ॥ वयस्य देवनद्या इवाज्ञातगत्यै नम आर्यचाणक्यनीत्यै ।

४२**समृद्धार्थकः** । तदो तदो ॥ ततस्तत ।

सिद्धार्थकः । तदो पभूदसारसाहणसमेदेण इदो णिक्कमिअ अज्जचा-
णक्केण पडिवण्ण [2]अराअलोअ असेस मेच्छबलं ॥ तत प्रभूतसारसाधनसमे-
४५तेनेतो निष्क्रम्यार्यचाणक्येन प्रतिपन्नमराजलोकमशेष म्लेच्छबलम् ।

समृद्धार्थकः । वअस्स कहिं त ॥ वअस्य कुत्र तत् ।

सिद्धार्थकः । जहिं एदे ।

> अदिसअगरुएण दाणदप्पेण दन्ती
> सजलजलदलील[4] उव्वहन्ता णदन्ति ।
> कसपहरभएण जाअकम्पुत्तरङ्गा
> गिहिदजअणसज्जा[5] सपअन्ते तुरङ्गा ॥३॥

यत्रैते

> अतिशयगुरुणा दानदर्पेण दन्तिन सजलजलदलीलामुद्वहन्तो नदन्ति ।
> कशाप्रहारभयेण जातकम्पोत्तराङ्गा गृहीतजयनसज्जा सप्लवन्ते तुरङ्गा ॥

समृद्धार्थकः । वअस्स एद दाव चिट्ठदु । तहा सव्वलोअपच्चक्ख उज्झि-
दाहिआरो चिट्ठिअ अज्जचाणक्को किं पुणो वि त ज्जेव मन्तिपद
३आरूढो ॥ वयस्य एतत् तावत् तिष्ठतु । तथा सर्वलोकप्रत्यक्षमुज्झिताधिकार
स्थित्वार्यचाणक्य॰ किं पुनरपि तदेव मन्त्रिपदमारूढ॰ ।

सिद्धार्थकः । अदिमुद्धो दाणिं तुम †जो अमच्चरक्खसेण वि अणवगा-
६हिदपुव्व अज्जचाणक्कबुद्धिं अवगाहिदु इच्छासि ॥ अतिमुग्ध इदानीं

1 देव्वगदीए M T 2 अराअलोअ M सराअक H सअलराअलोअस्स ह्निअं T
3 राअबल H 4 णील उव्वमन्ता T H 5 सज्जा M T H
* Read णिअदीए † Omit जो

त्वं योऽमात्यराक्षसेनाप्यनवगाहितपूर्वामार्यचाणक्यबुद्धिमवगाहितुमिच्छसि ।

समृद्धार्थकः । वअस्स अमच्चरक्खसो दाणिं कहिं ॥ वयस्य अमात्य[१]राक्षस इदानीं कुत्र ।

सिद्धार्थकः । सो खु तस्सिं एव्व काले मलयकेदुकडआदो णिक्कमिअ उदुम्बरणामहेएण चरेण अणुसरीअन्तो इदं पाडलिउत्तं आअदो त्ति

१२अज्जचाणक्कस्स णिवेदिदं ॥ स खलु तस्मिन्नेव काले मलयकेतुकटकान्निष्क्रम्योदुम्बरनामधेयेन चरेणानुस्रियमाण इदं पाटलिपुत्रमागत इत्यार्यचाणक्यस्य निवेदितम् ।

१५**समृद्धार्थकः** । वअस्स तहा णाम अमच्चरक्खसो णन्दरज्जपच्चाणअणे किदव्ववसाओ णिक्कमिअ सपदं अकिदत्थो कधं इमं ज्जेव पाडलिउत्तं आअदो ॥ वयस्य तथा नामामात्यराक्षसो नन्दराज्यप्रत्यानयने कृतव्यवसायो

१८निष्क्रम्य साम्प्रतमकृतार्थः कथमिदमेव पाटलिपुत्रमागतः ।

सिद्धार्थकः । वअस्य तक्केमि चन्दणदासस्स सिणेहेण त्ति ॥ वयस्य तर्कयामि चन्दनदासस्य स्नेहेनेति ।

२१**समृद्धार्थकः** । वअस्य अध चन्दणदासस्स मोक्खं विअ[२]पेक्खसि ॥ वअस्य अथ चन्दनदासस्य मोक्षमिव प्रेक्षसे ।

सिद्धार्थकः । कुदो से अधण्णस्स मोक्खो । सो खु सपदं अज्जचाण-

२४क्कस्स आणत्तीए दुवेहिं अह्मेहिं वज्झट्ठाणं पवेसिअ वावादइदव्वो ॥ कुतोऽस्याधन्यस्य मोक्षः । स खलु साम्प्रतमार्यचाणक्यस्याज्ञप्त्या द्वाभ्यामावाभ्यां वध्यस्थानं प्रवेश्य व्यापादयितव्यः ।

२७**समृद्धार्थकः** । सक्रोधम् । किं अज्जचाणक्कस्स घादअजणो णत्थि जेण अह्मे इदिसे[३] णिसंसे कम्मे णिओएदि ॥ किमार्यचाणक्यस्य घातकजनो नास्ति येनावामीदृशे नृशंसे कर्मणि नियोजयति ।

३०**सिद्धार्थकः** । वअस्स को जीवलोए जीविदुकामो अज्जचाणक्कस्स आणत्तिं पडिऊलेदि । ता एहि । चण्डालवेसधारिणो भविअ चन्दणदासं वज्झट्ठाणं णआम । निष्क्रान्तौ ॥ वयस्य को जीवलोके जीवितुकाम

३३आर्यचाणक्यस्याज्ञप्तिं प्रतिकूलयति । तदेहि । चण्डालवेषधारिणौ भूत्वा चन्दनदासं वध्यस्थानं नयावः ।

इति प्रवेशकः ।

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१ तस्सिं पलअकोलाहले वट्टमाणे M तस्सिं (vl तहिं) भअविलोले वत्तमाणे T H २ पेक्खामि M T ३ ईरिसेसु णिससेसु (णिओएसु) T H

३६ ततः प्रविशति रज्जुहस्तः पुरुषः ।

पुरुषः ।

> **छग्गुणसंजोअदिढा उवाअपरिवाडिघडिदपासमुही ।**
> **चाणक्कणीदिरज्जू [1]रिउसजमणुज्जआ जअदि ॥ ४ ॥**

परिक्रम्यावलोक्य च । एसो सो अज्जचाणक्कस्स उदुम्बरेण चरेण कहिदो पदेसो जहिं मए अज्जचाणक्काणत्तीए अमच्चरक्खसो पेक्खि- ३दव्वो । विलोक्य । कह एसो खु अमच्चरक्खसो किदावगुण्ठणो इदो य्येव आअच्छदि । ता जाव इमेहिं जिण्णुज्जाणपादवेहिं अन्तरिदस- रीरो पेक्खामि कहिं आसणपरिग्गहं करेदि त्ति । परिक्रम्य स्थितः ॥

६ षड्गुणसंयोगदृढोपायपरिपाटिघटितपाशमुखी ।
चाणक्यनीतिरज्जू रिपुसंयमनोद्यता जयति ॥

एष स आर्यचाणक्यायोदुम्बरेण चरेण कथितः प्रदेशो यत्र मयार्यचाणक्या- ९ज्ञप्त्यामात्यराक्षसः प्रेक्षितव्यः । कथमेष खल्वमात्यराक्षसः कृतावगुण्ठन इत एवागच्छति । तद्यावदेभिर्जीर्णोद्यानपादपैरन्तरितशरीरः प्रेक्षे कुत्रासनपरिग्रहं करोतीति ।

१२ ततः प्रविशति यथानिर्दिष्टः सशस्त्रो राक्षसः ।

राक्षसः । सास्रम् । कष्टं भो कष्टम् ।

> **उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरं श्रीर्गता**
> **तामेवानुगता गतानुगतिकास्त्यक्तानुरागाः प्रजाः ।**
> **आप्तैरप्यनवाप्तपौरुषफलैः कार्यस्य धूरुज्झिता**
> **किं कुर्वन्त्वथ वोत्तमाङ्गरहितैर्नाङ्गैश्चिर[2] स्थीयते ॥ ५ ॥**

अपि च

> **पतिं त्यक्त्वा देवं भुवनपतिमुच्चैरभिजनं**
> **गता [3]शीघ्रेण श्रीर्वृषलमविनीतेव वृषली ।**
> **स्थिरीभूता चास्मिन् किमिह करवाम स्थिरमपि**
> **प्रयत्नं नो येषां विफलयति दैवं द्विषदिव ॥ ६ ॥**

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१ संजमणुज्जुआ H २ °नाङ्गैश्चिर M अङ्गैरिव R ३ छिद्रेण श्री M R सा श्री शीघ्र H

मया हि

देवे गते दिवमतर्कितमृत्युयोगे
शैलेश्वरं समधिकृत्य कृत॰ प्रयत्न ।
तस्मिन् हते तनयमस्य तथाप्यसिद्धि-
र्दैवं हि नन्दकुलशत्रुरसौ न विप्र॰ ॥७॥

अहो विवेकशून्यता *म्लेच्छस्य मैलयकेतो । कुत ।

यो नष्टानपि [3]जीवनाशमधुना शुश्रूषते स्वामिन-
स्तेषां वैरिभिरक्षत॰ कथमसौ सधास्यते राक्षसः ।
इत्थं †वस्तुविवेकमूढमतिना म्लेच्छेन नालोचित
देवेनोपहतस्य बुद्धिरथ वा [4]सर्वं विपर्यस्यति ॥ ८ ॥

तदिदानीमपि तावदरातिहस्तगतो विनश्येन्न तु राक्षसश्चन्द्रगुप्तेन सह सदधीत । कुत॰ [5]कामममसत्यसध इति [6]परमयशो न शत्रु-[7]वञ्चनापरिभूत इति । समन्तादवलोक्य सास्रम् । एतास्तावद् [8]देवचङ्क्रमण-पवित्रीकृता कुसुमपुरभूमय ।

इह हि

शार्ङ्गज्याकृष्टिमुक्तप्रशिथिलकविकाप्रग्रहेणात्र देशे
देवेनाकारि [4]पूर्वं प्रजवितुरग बाणमोक्षश्चलेषु ।
अस्यामुद्यानराजौ स्थितमिह कथित राजभिस्तैर्विनेत्थ
सप्रत्यालोक्यमाना॰ कुसुमपुरभुवो भूयसा दु॰खयन्ति ॥९॥

तत् क नु गच्छामि मन्दभाग्य॰ । विलोक्य । भवतु । दृष्टमेतज्जीर्णोद्यानम् । अत्र प्रविश्य कुतश्चिच्चन्दनदासस्य प्रवृत्तिमुपलप्स्ये । अल[9]क्षितनिपाता॰ पुरुषाणा समविषमदशापरिणतयो भवन्ति । कुत ।

पौरैरङ्गुलिभिर्नवेन्दुवदह निर्दिश्यमानः शनै-
र्यो राजेव पुरा पुरान्निरगम राज्ञा सहस्रैर्वृतः ।
भूय॰ सप्रति सोऽहमेव नगरे तत्रैव [10]वन्ध्यश्रमो
जीर्णोद्यानकमेष तस्कर इव त्रासाद्विशामि द्रुतम् ॥ १० ॥

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१ अतद्विध in all but H (N) २ मलयकेतो॰ omitted T H ३ बीजनाशम् T ४ पूर्वं M ५ कामम् M T H ६ वरम् in all but T (M N) ७ वचन M ८ देव (स्य) पादचङ्क्रमण (परिचय) पवित्रीकृततला M T H ९ चित्र M T H १० वध्यै समो H

* Omit म्लेच्छस्य † Read तावदवस्तुमूढ॰

अथ वा येषा प्रसादादिदमासीत् त एव न सन्ति । नाट्येन प्रविश्याव-
लोक्य च । अहो जीर्णोद्यानस्यारमणीयता । अत्र हि

विपर्यस्त सौध कुलमिव महारम्भरचन
सर· शुष्कं साधोर्हृदयमिव नाशेन [1]सुहृदाम् ।
फलैर्हीना वृक्षा विगुणविधियोगादिव नया-
स्तृणैश्छिन्ना भूमिर्मतिरिव [2]कुनीतैरविदुष· ॥ ११ ॥

अपि चात्र

क्षताङ्गीना तीक्ष्णैः परशुभिरुदग्रैः[3]क्षितिरुहा
रुजा कूजन्तीनामविरतकपोतोपरुदितैः ।
स्वनिर्मोकच्छेदै· परिचितपरिक्लेशकृपया
श्वसन्तः शाखानां व्रणमिव निबध्नन्ति फणिनः ॥१२॥

एते च तपस्विन

अन्तः शरीरपरिशोषमुपाश्रयन्त·[4]
[5]कीटक्षतिं शुचमिवातिगुरु वहन्त· ।
छायावियोगमलिना व्यसने निमग्ना
वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥१३॥

यावदस्मिन् विषमदशापरिणामसुलभे भिन्नशिलातले मुहूर्तमुपविशामि ।
उपविश्याकर्ण्य च । अये किमयमाकस्मिक· *शङ्खपटहविमिश्र शब्द
[6]श्रूयते ।

[7]प्रमथ्नञ्छ्रोतॄणां श्रुतिपथमसार गुरुतया
बहुत्वात् प्रासादै· सपदि परिपीतोज्झित इव ।
असौ नान्दीनाद· पटुपटहशङ्खध्वनियुतो
दिशां द्रष्टुं दैर्घ्यं प्रसरति सकौतूहल इव ॥१४॥

विचिन्त्य । ज्ञातम् । एष हि मलयकेतुसयमनसजात राजकुलस्य (इत्य
र्धोक्ते सासूयम्) [8]परितोष पिशुनयति । सबाष्पम् । कष्टम् ।

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१ सुहृद M H २ कुनीतैव विदुष H ३ उदग्रक्रमभृता H ४ उदग्र यन्त T उदीरयन्त M ५ कीटक्षतिद्युतिभिराप्तमिवोद्वमन्त T ६ नान्दीनाद M T H ७ प्रकुर्वन् M प्रमृद्नन् T H ८ मौर्यकुलस्य inserted M T H
* Omit शङ्खपटहविमिश्र.

आवितोऽस्मि श्रियं शत्रोरभिनीय च दर्शित[1] ।
अनुभावयितु मन्ये यत्न[1] सप्रति मां विधेः ॥१५॥

पुरुष । स्वगतम् । आसीणो अअ । जाव अज्जचाणक्कादेस सपादेमि । राक्षसमपश्यन्निव तस्याग्रतो रज्जुपाशेनात्मानमुद्बध्नाति ॥ आसीनोऽयम् । याव
३दार्यचाणक्यादेश सपादयामि ।

राक्षसः । विलोक्य । कथम् । अयमात्मानमुद्बध्नाति । नूनमहमिव दु खितस्तपस्वी । भवतु । पृच्छाम्येनम् । उपसृत्य । भद्र किमिदमनुष्ठीयते ।

६पुरुषः । सबाष्पम् । अज्ज ज पिअजणविणासदुक्खिदो अह्मारिसो मन्दभग्गो अणुचिट्ठदि ॥ आर्य यत् प्रियजनविनाशदु खितोऽस्मादृशो मन्द भाग्योऽनुतिष्ठति ।

९राक्षसः । स्वगतम् । प्रथममेव मया ज्ञात नूनमहमिव दु खितस्तपस्वीति । प्रकाशम् । व्यसनसब्रह्मचारिन् यदि न रहस्य नातिगुरु वा तत श्रोतुमिच्छामि ।

१२पुरुषः । अज्ज ण रहस्स नादिगरुअ वा । किदु ण सक्कणोमि पिअवअस्सविणासदुक्खिदो मरणस्स कालहरण कादु ॥ आर्य न रहस्य नातिगुरुक वा । किं तु न शक्नोमि प्रियवयस्यविनाशदु खितो मरणस्य कालहरण
१५कर्तुम् ।

राक्षसः । नि श्वस्यात्मगतम् । एते सुहृद्व्यसनेषु परवदुदासीना प्रत्यादिश्यामहे वयमनेन । प्रकाशम् । यदि न रहस्य नातिगुरु वा श्रोतुमि
१८च्छामि ।

पुरुषः । अहो णिब्बन्धो अज्जस । एसो णिवेदेमि । अत्थि दाव एत्थ णअरे मणिआरसेट्ठी जिह्णुदासो णाम ॥ अहो निर्बन्ध आर्यस्य । एष निवे-
२१दयामि । अस्ति तावदत्र नगरे मणिकारश्रेष्ठी जिष्णुदासो नाम ।

राक्षसः । स्वगतम् । अस्ति जिष्णुदासश्चन्दनदासस्य परमसुहृत् ।

पुरुषः । सो मम पिअवअस्सो ॥ स मम प्रियवयस्य ।

२४राक्षसः । सहर्षमात्मगतम् । अये प्रियवयस्य इत्याह । सनिकृष्ट सबन्ध । ज्ञास्यति चन्दनदासस्य वृत्तान्तम् ।

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१ अनुबध्नाति H २ पिअवअस्स M T H ३ दुक्खिदाहिअओ एत्तिअमेत्त वि M T H ४ क्ता गदी inserted before this M T H

पुरुषः । सपद दीणंजणविइण्णविहवो जलण पवेसिदुकामो णअ-
२७रादो णिक्कन्तो । अह वि जाव तस्स असुणिदव्व ण सुणामि ताव अत्ताणं उब्बन्धिअ वावादइदु इम जिण्णुज्जाण आअदो ॥ साप्रत दीन जनवितार्णविभवो ज्वलन प्रवेष्टुकामो नगरान्निर्गत । अहमपि यावत् तस्या
३०श्रातव्य न शृणोमि तावदात्मानमुद्बध्य व्यापादयितुमिद जीर्णोद्यानमागत. ।

राक्षसः । अग्निप्रवेशे सुहृदस्ते को हेतु ।

किमौषधपथातिगैरुपहतो महाव्याधिभि'

३३पुरुषः । ण हि ॥ न हि ।

राक्षसः । किमग्निविषकल्पया नरपतेर्निरस्तः क्रुधा ।

पुरुषः । एद वि णत्थि । चन्दउत्तस्स जणवदे ण णिसंसा पडिवत्ती ॥
३६एतदपि नास्ति । चन्द्रगुप्तस्य जनपदे न नृशसा प्रतिपत्ति ।

राक्षसः । अलभ्यमनुरक्तवान्[2] किमयमन्यनारीजनं

पुरुषः । कर्णौ पिधाय । सन्त पाव । अभूमी खु एसो अविणअस्स ॥
३९शान्त पापम् । अभूमि खल्वेषोऽविनयस्य ।

राक्षसः ।

किमस्य भवतो यथा सुहृद एव नाशोऽवशः ॥ १६ ॥

पुरुषः । अज्ज अह इ ॥ आर्य अथ किम् ।

राक्षसः । सावेगमात्मगतम् । चन्दनदासोऽस्य प्रियसुहृदिति तस्य विना-
३शोऽस्य हुतभुक्प्रवेशहेतुरिति यत्सत्यमाकुलित इवास्मि सुहृत्पक्षपातिना हृदयेन । प्रकाशम् । भद्र तस्यापि तव प्रियसुहृदं सुचरित विस्तरेण श्रोतुमिच्छामि ।

६पुरुषः । अदोअवर ण सक्कुणोमि मन्दभग्गो मरणस्स विग्घमुप्पादेदु ॥ अत पर न शक्नोमि मन्दभाग्यो मरणस्य विघ्नमुत्पादयितुम् ।

राक्षसः । भद्र श्रवणीया कथा कथय ।

९पुरुषः । का गदी । एसो खु णिवेदेमि । सुणोदु अज्जो ॥ का गति एष खलु निवेदयामि । शृणोत्वार्य. ।

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१ दिआदिदिण्ण H २ कथय किं नु नारी० T किमुत चारुनारी० H
३ सेट्ठिजणस्स विसेसदो चन्दणदासस्स । H ४ °दासस्य T ५ °सुहृत् तद्विनाश एवास्य H ६ चलितमेवास्ते मुक्तपक्षपाताद्धृदयम् T ७ सुहृद्वत्सलतया श्रोतव्यं H सुहृद्वत्सलतया सर्वमेव ... inserted after this

राक्षसः । भद्र अवहितोऽस्मि ।

१२**पुरुषः** । अत्थि एत्थ णअरे पुप्फचत्तरणिवासी[1] मणिआरसेट्ठी चन्दणदासो णाम ॥ अस्त्यत्र नगरे पुष्पचत्वरनिवासी मणिकारश्रेष्ठी चन्दनदासो नाम ।

१५**राक्षसः** । सविषादमात्मगतम् । एतत् तदपावृतमस्मच्छोकद्वार[2] दैवेन । हृदय स्थिरीभव । किमपि ते कष्टतरमाकर्णनीयमस्ति । प्रकाशम् । भद्र श्रूयते मित्रवत्सल स साधु । किं तस्य ।

१८**पुरुषः** । सो एदस्स जिह्णुदासस्स पिअवअस्सो होदि ॥– स एतस्य जिष्णुदासस्य प्रियसुहृद् भवति ।–

राक्षसः । [3]ततस्तत ।

२१**पुरुषः** । तदो जिह्णुदासेण वअस्ससिणेहसरिसं अज्ज विण्णविदो चन्दउत्तो –॥ ततो जिष्णुदासेन वयस्यस्नेहसदृशमद्य विज्ञप्तश्चन्द्रगुप्तः ।–

राक्षसः । किमिति ।

२४**पुरुषः** । देव अत्थि मे *कुडुम्बभरणपज्जत्तो अत्थो । तस्स विणिमएण मुञ्चिज्जदु मे पिअवअस्सो चन्दणदासो त्ति ॥ देव अस्ति मे कुटुम्बभरणपर्याप्तोऽर्थ । तस्य विनिमयेन मुच्यता मे प्रियवयस्यश्चन्दनदास इति ।

२७**राक्षसः** । स्वगतम् । साधु जिष्णुदास । दर्शितो मित्रस्नेह ।

> **पितॄन् पुत्राः पुत्रान् परवदभिहिंसन्ति पितरो**
> **यदर्थे सौहार्दं सुहृदि च विमुञ्चन्ति सुहृदः ।**
> **[4]प्रियां त सत्यक्तु व्यसनिनि वयस्ये व्यवसित**
> **कृतार्थोऽसावर्थस्तव सति [5]वणिक्त्वे सुवणिजः ॥ १७ ॥**

प्रकाशम् । ततस्तथाभिहितेन किं प्रतिपन्न मौर्येण ।

पुरुषः । एव्व भणिदेण चन्दउत्तेण पडिभणिदो जिह्णुदासो । ण मए ३अत्थस्स कारणेण चन्दणदासो सजामिदो किंदु पच्छादिदो णेण अमच्च-

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१ पुप्फ णिवासी omitted in all but H (M) २ अस्मच्छोकदीक्षाद्वार T, मद्विनाशदीक्षाप्रवेशद्वार M H ३ स्वगतम् । (स) अयमभ्यर्ण शोकवज्रपातो हृदयस्य । in place of ततस्तत in all but H (M) ४ प्रिय सधस्त्यक्तु॰ M श्रिय मोक्तु तयो॰ T, प्रियस्यार्थे योऽसौ व्यसनसहितस्य व्यवासित H ५ वणिक्त्वेऽपि वणिज in all but H (M.N)

* Omit कुडुम्बभरण. † Read समर्थ त्वं त्यक्तुम् ।

रक्खसस्स घरअणो बहुसो वि जाचिदेण वि ण समप्पिदो त्ति[1]। ता जदि त समप्पेदि तदो अत्थि से मोक्खो । अण्णहा पाणहरो से ६दण्डो त्ति । एव भणिअ वज्झट्ठाण आणत्तो चन्दणदासो । तदो जाव वअस्सचन्दणदासस्स असुणिदव्व ण सुणामि ताव जलण पविसामि त्ति जिह्णुदासो णअरादो णिक्कन्तो । *अह वि जाव पिअवअस्सस्स ९जिह्णुदासस्स असुणिदव्व ण सुणामि ताव उब्बन्धिअ अत्ताण वावादेमि त्ति इद जिण्णुज्जाण आअदो ॥ एव भणितेन चन्द्रगुप्तेन प्रतिभणितो जिष्णुदास । न मयार्थस्य कारणेन चन्दनदास' सयमित किंतु प्रच्छादि- १२तोऽनेनामात्यराक्षस्य गृहजनो बहुशोऽपि याचितेनापि न समर्पित इति । तद्यदि त समर्पयति ततोऽस्त्यस्य मोक्ष । अन्यथा प्राणहरोऽस्य दण्ड इति । एव भणित्वा वध्यस्थानमाज्ञप्तश्चन्दनदास' । ततो यावद् वयस्यचन्दनदासस्या- १५श्रोतव्य न शृणोमि तावज्ज्वलन प्रविशामीति जिष्णुदासो नगरान्निष्क्रान्त· । अहमपि यावत् प्रियवयस्यस्य जिष्णुदासस्याश्रोतव्य न शृणोमि तावदुद्बध्यात्मान व्यापादयामीतीद जीर्णोद्यानमागत ।

१८**राक्षसः** । न खलु व्यापादितश्चन्दनदास ।

पुरुषः । णे दाव । वावादीअदि । सो सपद पुणो पुणो अमच्चरक्खसस्स घरअणं जाचीअदि । ण अ सो मित्तवच्छलदाए समप्पेदे । ता एदिणा कार- २१णेण[3] होदि से मरणस्स कालहरण ॥ न तावद् । व्यापाद्यते । स साप्रत पुन पुनरमात्यराक्षसस्य गृहजन याच्यते । न च स मित्रवत्सलतया समर्पयति। तदेतेन कारणेन भवत्यस्य मरणस्य कालहरणम् ।

२४**राक्षसः** । सहर्षमात्मगतम् । साधु चन्दनदास ।

[4]शिबिनेव समुद्भूत शरणागतरक्षणात् ।
[5]निचीयते त्वया साधो यशोऽपि [6]सुहृदाविना ॥१८॥

प्रकाशम् । भद्र गच्छेदानीं शीघ्र जिष्णुदास ज्वलनप्रवेशान्निवारय । अह चन्दनदास मरणान्मोचयामि ।

२७**पुरुषः** । अह केण उवाएण अज्जो चन्दणदास मोचेदि ॥ अथ केनोपायेनार्यश्चन्दनदास मरणान्मोचयति ।

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१ त्ति omitted M T H २ अज्ज दाव वावा० T, अज्ज ण दाव वावा०M H
३ ण करेमि in place of होदि से T ४ शिबेरिव M T H ५ विचीयते M
६ सुहृदा विना M T, सुहृदा मया H
* Omit अह वि जाव· ....जिण्णुज्जाणं आअदो ।

राक्षसः । खड्गमाकृष्य । नन्वनेन [1]व्यवसायसुहृदा ।

> **निस्त्रिंशोऽयं [2]विगतजलदव्योमसंकाशमूर्ति-**
> **र्युद्धश्रद्धापुलकित इव प्राप्तसख्यः करेण ।**
> **सत्त्वोत्कर्षात् समरनिकषे दृष्टसारः परैर्मे**
> **[3]मित्रस्नेहाद्विवशमधुना साहसे मां नियुङ्क्ते ॥१९॥**

पुरुषः । अज्ज एव सेट्ठिचन्दणदासजीविदरक्खणेण पिसुणिदा विसम-
दसाविपाअपडिदा ण सक्कणोमि णिच्छिदपद भणिदु किं सुगिहिदणा
३महेआ अमच्चरक्खसपादा तुम्हे त्ति । ता करेह मे पसाद सदेहणिण्ण-
एण । इति पादयो पतति ॥ आर्य एव श्रेष्ठिचन्दनदासजीवितरक्षणेन पिशु-
निता विषमदशाविपाकपतिता न शक्नोमि निश्चितपद भणितु किं सुगृहीतनाम-
६धेया अमात्यराक्षसपादा यूयमिति । तस्मात् कुरुत मे प्रसाद सदेहनिर्णयेन ।

राक्षसः । भद्र सोऽहमनुभूतभर्तृविनाश सुहृद्विपत्तिहेतुरनार्यो दुर्गृ-
हीतनामधेयो यथार्थो राक्षसः ।

९**पुरुष** । सहर्ष पुन पादयोर्निपत्य । हीमाणहे [4]किदत्थो म्हि ॥ आश्चर्यम् ।
कृतार्थोऽस्मि ।

राक्षसः । उत्तिष्ठ । कृतमिदानीं कालहरणेन । निवेद्यता जिष्णुदासाय यथैष
१२राक्षसश्चन्दनदास मरणान्मोचयति । इति निस्त्रिंशोऽयमित्यादि पठन्नाकृष्ट
खड्ग परिक्रमति ।

पुरुषः । पसीदन्दु अमच्चपादा । अत्थि दाव एत्थ पढम चन्दउत्तहदए-
१५ण अज्जसअडदासस्स वहो आणत्तो । सो अ वज्झट्ठाणादो केणवि अव
हरिअ देसन्तर अववाहिदो । तदो चन्दउत्तहदएण कीस एसो पमादो
किदो त्ति अज्जसअडदासे समुज्जलिदो कोववह्नी घादअजणणिहणेण
१८णिव्वाविदो । तदोपहुदि घादआ ज कवि गिहिदसत्थ अपुव्व पुरिसं
पिट्ठदो वा अग्गदो वा पेक्खन्ति तदा अत्तणो जीविद परिरक्खन्ता
[5]अप्पमत्ता * वज्झट्ठाणे तुरिद वज्झ वावादेन्ति । एव गिहिदसत्थेहिं
२१अमच्चपादेहिं गच्छन्तेहिं सेट्ठिचन्दणदासस्स वहो तुवराइदो भविस्सदि ।
निष्क्रान्तः ॥ प्रसीदन्त्वमात्यपादा । अस्ति तावदत्र प्रथम चन्द्रगुप्तहतकेनार्य-

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१ व्यवसाय (महा) सुहृदा निस्त्रिंशेन । (ननु) पश्य M T, व्यसनसहायेन निस्त्रिंशेन H २ सजल T ३ मित्रस्नेहो विवशमथ वा H ४ हीमाणहे दिट्ठिआ M T H ५ अपत्ता ज्जेव वज्झट्ठाण H * Omit वज्झट्ठाणे

शकटदासस्य वध आज्ञप्त । स च वध्यस्थानात् केनाप्यपहृत्य देशान्तरमपवाहित ।
२४ततश्चन्द्रगुप्तहतकेन कस्मादेष प्रमाद कृत इत्यार्यशकटदासे समुज्ज्वलित' कोप-
वह्निर्घातकजननिधनेन निर्वापित । तत प्रभृति घातका य कमपि गृहीतश
स्त्रमपूर्वं पुरुष पृष्ठतो वाग्रतो वा प्रेक्षन्ते तदात्मनो जीवित परिरक्षन्तोऽप्रमत्ता
२७वध्यस्थाने त्वरित वध्य व्यापादयन्ति । एव गृहीतशस्त्रैरमात्यपादैर्गच्छाद्भि
श्रेष्ठिचन्दनदासस्य वधस्त्वरायितो भविष्यति ।

राक्षसः । अहो दुर्बोधश्चाणक्यबटोर्नीतिमार्ग ।

> यदि हि शकटो नीत, शत्रोर्मतेन ममान्तिक
> किमिति निहतस्तेन क्रोधाद्वधाधिकृतो जन, ।
> अथ [1]न कृतक [2]तादृग्लेख्य कथ नु विभावये--
> दिति मम मतिस्तर्कारूढा न पश्यति निश्चयम् ॥२०॥

विचिन्त्य

> नायं निस्त्रिंशकालः प्रथममिह कृते घातकानां विघाते
> नीति कालान्तरेण प्रकटयति फलं किं तया कार्यमत्र ।
> औदासीन्यं न युक्तं प्रियसुहृदि गते [3]मत्कृते चातिघोरां
> व्यापत्तिं ज्ञातमस्य स्वतनुमहमिमां निष्क्रयं कल्पयामि ॥२१॥

खड्गमुत्सृज्य निष्क्रान्त ।

इति कपटपाशो नाम षष्ठोऽङ्क ।

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१ स M　२ तादृक् कष्ट T, तादृग्लेखं M H　३ मत्कृतामेव घोरां T H

निर्वहण नाम
सप्तमोऽङ्कः ।

तत प्रविशति चण्डालो वज्रलोमा ।

वज्रलोमा । ओशलध अय्या ओशलध । अवेध । हीमाणह[1]।

यदि महह लक्खिदु शे प्पाणे विहवे कुल कलत्तं अ ।
ता [2]पलिहलध विश विअ लायापश्श शुदूलेण ॥ १ ॥

अवि अ

होदि पुलिशश्श वाधी मलण वा शेविदे अपश्छम्मि ।
लायापश्छे उण शेविदम्मि शअल कुल मलदि ॥२॥

त यदि ण पदिज्जध ता पेक्कध एद लायापश्छकालिणं शेट्ठिचन्दण-दाश[3]वज्झस्ताण णीयमाण । आकाशे । अय्या किं भणध । अस्ति शे
३के वि मोक्खोवाए त्ति । [4]अस्ति अमच्चलक्खशश्श घलयण यदि शम-प्पेदि । पुनराकाशे । किं भणध । एशे शलणागदवश्चले अत्तणो यीवि-दमेत्तश्श कालणादो ईदिश अकय्य ण कलिश्शदि त्ति । अय्या तेण हि
६अवधालेध शे अशुह[5] गदिं । किं दाणिं तुह्माण एत्थ पदीआलविआ-लेण ॥ अपसरत आर्या अपसरत । अपेत रे ।

यदीच्छथ रक्षितु स्वान् प्राणान् विभवान् कुल कलत्र च ।
९ तत् परिहरत विषमिव राजापथ्य सुदूरेण ॥

अपि च

भवति पुरुषस्य व्याधिर्मरण वा सेवितेऽपथ्ये ।
१२ राजापथ्ये पुन. सेविते सकल कुल म्रियते ॥

त यदि न प्रतीथ तत् प्रेक्षध्वमेत राजापथ्यकारिण श्रेष्ठिचन्दनदास वध्यस्थान नीयमानम् । आर्या. किं भणथ । अस्त्यस्य कोऽपि मोक्षोपाय इति । आर्या
१५अस्त्यमात्यराक्षसस्य गृहजन यदि समर्पयति । किं भणथ । एष शरणागतवत्सल आत्मनो जीवितमात्रस्य कारणेनेदृशमकार्यं न करिष्यतीति । आर्या तेन ह्यव धारयतास्याशुभा गतिम् । किमिदानीं युष्माकमत्र प्रतीकारविचारेण ।

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१ After this T (A P) and H (M L) insert the verse
वय्येह लाअवश्छं (vl लाअदव्व) विश व पलिहलध शव्ववशणाई ।
एदेशु वट्टमाणे होदि जणे शुलहाविणिवादे ॥
२ पलिहलेह विश T ३ शउत्तकलत्त added here in all but (MKH)
४ कुदो शे अधव्वश्श मोक्खे । एव उण added here H ५ शुहगदिं । एत्तिके दाणिं. .. पदीआलविहवे T H

१८ततः प्रविशति चण्डालेन बिल्ववक्त्रेणानुगतो वध्यवेशधारी शूलं स्कन्धेन वहन् कुटुम्बिन्या पुत्रेण चानुगम्यमानश्चन्दनदासः ।

[1]कुटुम्बिनी । सबाष्पम् । हद्धी हद्धी ।

[2]अह्मारिसाण [3]वि कुले णिच्च चारित्तभङ्गभीरूण ।
चोर[4]जणोचिदमरण [5]होइ त्ति [6]णमो किदन्तस्स ॥३॥

अह वा ण णिससाण उदासीणेसु इदरेसु वा विसेसो अत्थि । तह हि
मोत्तूण आमिसाइ मरणभएण तिणेहिं जीअन्त[7] ।
वाहाण [8]मुद्धहरिण हन्तु को णाम णिब्बन्धो ॥४॥

समन्तादवलोक्य । भो *पिअवअस्स जिह्णुदास कह पडिवअण वि ण मे पडिवज्जसि । अह वा दुल्लहा ते खु माणुसा जे एदासिं काले दिट्ठि-३वहे चिट्ठन्ति ॥ हा धिक् हा धिक्

अस्मादृशानामपि कुले नित्य चारित्रभङ्गभीरूणा ।
चोरजनोचित मरण भवतीति नम कृतान्ताय ॥

६अथ वा न नृशसानामुदासीनेष्वितरेषु वा विशेषोऽस्ति । तथा हि
मुक्त्वामिषाणि मरणभयेन तृणैर्जीवन्तम् ।
व्याधाना मुग्धहरिण हन्तु को नाम निर्बन्ध ॥

९भो जिष्णुदास प्रियवयस्य कथ प्रतिवचनमपि न प्रतिपद्यसे । अथ वा दुर्लभास्ते खलु मानुषा य एतस्मिन् काले दृष्टिपथे तिष्ठन्ति ।

[9]चन्दनन्दासः । सबाष्पम् । एदे अह्म पिअवअस्सा ¶अस्सुपादमेत्त-१२केण किदपदीआरा सरीरेहिं णिवट्टमाणा परिवत्तिदसोअदीणवअणा वाहगरुआए दिट्ठीए म अणुगच्छन्ति ॥ एतेऽस्माक प्रियवयस्या (अश्रुपातमात्रेण कृतप्रतीकारा शरीरैर्निवर्तमाना परिवर्तितशोकदीनवदना) बाष्पगुरुकया १५दृष्ट्या मामनुगच्छन्ति ।

बिल्ववक्त्रः । अय्या चन्दणदाशा आअदे शि वज्झस्ताण । ता वि-शय्येहि घलयण ॥ आर्य चन्दनदास आगतोऽसि वध्यस्थानम् । तस्माद्वि-१८सर्जय गृहजनम् ।

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१ चन्द० T H २ M T read the verse as prose ३ वि कधं चारित्त० M, वि णिच्च चारित्त० T, वि जदो णिच्चं चारित्त० H ४ जणाणं विअ M जणोचिद T ५ पत्त M H ६ णमो णमो M ७ जीवन्ते H ८ हरिणे H ९ चन्द० omitted M H

* Omit पिअवअस्स ¶Omit अस्सुपादमेत्तकेण किदपदीआरा

चन्दनदासः । अज्जे णिवत्तेहि संपद सपुत्ता । ण जुत्त खु अदो-वर अणुगच्छिदु ॥ आर्ये निवर्तस्व साप्रत सपुत्रा । न युक्तमत परमनुगन्तुम् ।

२१**कुटुम्बिनी** । सबाष्पम् । परलोअ पत्थिदो अज्जो ण देसन्तर ॥[1] ता अकालो दाणिं एसो कुलवहूजणस्स णिवत्तिदुं ॥ परलोक प्रस्थित आर्यो न देशान्तरम् । तस्मादाकल इदानीमेष कुलवधूजनस्य निवर्तितुम् ।

२४**चन्दनदासः** । अह किं ववसिद अज्जाए ॥ अथ किं व्यवसितमार्यया ।

कुटुम्बिनी । भत्तुणो चलणे अणुगच्छन्तीए अप्पाणुग्गहो [3]होदु त्ति ॥ भर्तुश्चरणावनुगच्छन्त्या आत्मानुग्रहो भवत्विति ।

२७**चन्दनदासः** । अज्जे दुव्ववसिद एद । तुए अअ कुमारो असुणिदलोअसववहारो अणुगिह्निदव्वो ॥ आर्ये दुर्व्यवसितमेतत् । त्वयाय कुमारोऽश्रुतलोकसव्यवहारो बालोऽनुगृहीतव्य ।

३०**कुटुम्बिनी** । अणुगिह्णन्दु णं पसण्णाओ कुलदेवदाओ । जाद पडसु अपाच्छिम पिदुणो पादेसु ॥ अनुगृह्णन्त्वेन प्रसन्ना कुलदेवता । जात पतापश्चिम पितु पादयो ।

३३**पुत्रः** । पादयोर्निपत्य । ताद किं दाणि मए तादविरहिदेण अणुचिट्ठिदव्व ॥ तात किमिदानीं मया तातविरहितेनानुष्ठातव्यम् ।

चन्दनदासः । पुत्त चाणक्कविरहिदे देसे वसिदव्व ॥ पुत्र चाणक्य ३६विरहिते देशे वस्तव्यम् ।

बिल्ववक्त्रः । अय्या चन्दणदाशा णिखादे शूले । ता शय्ये होहि ॥ आर्य चन्दनदास निखात शूल । तस्मात् सज्जो भव ।

३९**कुटुम्बिनी** । अज्जा परित्ताअध परित्ताअध ॥ आर्या परित्रायध्व परित्रायध्वम् ।

चन्दनदासः । अज्जे अह किं एत्थ आक्कन्दसि । सग्ग गदा खु ते ४२देवा णन्दा जे दुक्खिद जणं अणुकम्पन्ति ॥ आर्ये अथ किमत्राक्रन्दसि । स्वर्गं गता खलु ते देवा नन्दा ये दु खित जनमनुकम्पन्ते ।

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१ चन्द० । अज्जे अअ मित्तकज्जेण मे विणासो ण उण पुरिसदोसेण । ता अल विसादेण ॥ कुटु० । अज्ज जइ एव्व inserted here T　२ कुलजणस्स T
३ होदु त्ति omitted H　४ देवदाओ T　५ अपच्छिमस्स M पच्छिमेसु T
६ गदाणं दाव देवा दुक्खिद T　७ इत्थीजण पइदिण M, परिअण T

वज्रलोमा । अले बिल्लवत्ता गेह्ण चन्दणदाशं । शय य्येव घल-
४ अणे गमिस्सदि ॥ अरे बिल्ववक्त्र गृहाण चन्दनदास । स्वयमेव गृहजनो
गमिष्यति ।

बिल्ववक्त्रः । अले वज्जलोमा एशे गेह्णामि ॥ अरे वज्रलोमन् एष
४८ गृह्णामि ।

चन्दनदासः । भद्द मुहुत्त चिट्ठ जाव पुत्तअ परिस्सआमि । पुत्र
परिष्वज्य मूर्ध्न्याघ्राय । जाद अव्वस्स भविदव्वे विणासे मित्तकज्ज समु-
५१ व्वहमाणो विणास अणुभवेहि ॥ भद्र मुहूर्तं तिष्ठ यावत् पुत्रक परिष्वजे ।
जात अवश्य भवितव्ये विनाशे मित्रकार्यं समुद्वहन् विनाशमनुभव ।

पुत्रः । ताद किं एद वि भणिदव्वं । कुलधम्मो खु एसो अह्माण ॥
५४ तात किमेतदपि भणितव्यम् । कुलधर्मं खल्वेषोऽस्माकम् ।

वज्रलोमा । अले गेह्ण एद ॥ अरे गृहाणैनम् ।)

चण्डालौ गृहीतश्चन्दनदासम् ।

५७ **कुटुम्बिनी** । सोरस्ताडम् । अज्जा परित्ताअध परित्ताअध ॥ आर्या परि-
त्रायध्व परित्रायध्वम् ।

प्रविश्यापटीक्षेपेण **राक्षसः** । भवति न भेतव्य न भेतव्यम् । भो भो
६० शूलायतना न खलु व्यापादयितव्यश्चन्दनदास ।

येन स्वामिकुल रिपोरिव कुल दृष्ट विनश्यत् पुरा
मित्राणां व्यसने महोत्सव इव स्वस्थेन येन स्थितम् ।
आत्मा यस्य च वञ्चनापरिभवक्षेत्रीकृतोऽपि प्रिय—
स्तस्येय मम मृत्युलोकपदवी वध्यस्रगाबध्यताम् ॥५॥

चदनदासः । विलोक्य सबाष्पम् । अमच्च किं एद ॥ अमात्य किमेतत् ।

राक्षसः । त्वदीयसुचरितैकदेशस्यानुकरणम् ।

३ **चन्दनदासः** । सव्व वि एद पआस णिप्फल करन्तेण तुए किं
अणुचिट्ठिद ॥ सर्वमप्येत प्रयास निष्फल कुर्वता त्वया किमनुष्ठितम् ।

राक्षसः । सखे स्वार्थ एवानुष्ठित । कृतमुपालम्भेन । भद्र निवेद्यता
६ दुरात्मने चाणक्याय—

१ कुलक्कमो M H २ सेनापते M H ३ वधाय व परि० M ? ४ ण मे पिअं अणुचिट्ठिदं अमच्चेण । M H ५ एव हि लोकः । M H

वज्रलोमा । किं त्ति ॥ किमिति ।

राक्षसः ।

> दुष्कालेऽपि कलावसज्जनरुचौ प्राणैः परं रक्षता
> नीतं येन यशस्विनातिलघुतामौशीनरीयं यशः ।
> बुद्धानामपि चेष्टितं सुचरितैः क्लिष्टं विशुद्धात्मना
> पूजार्होऽपि स यत्कृते तव गतो वध्यत्वमेषोऽस्मि सः ॥६॥

वज्रलोमा । अले बिल्लवत्ता तुमं दाव शेस्टिचन्दणदाशं गेह्णिअ एदश्श मशाणपादपश्श छायाए मुहुत्तं दाव चिष्ठ याव हगे अय्यचाण-
३क्कश्श णिवेदेमि गिहिदे अमच्चलक्कशे त्ति ॥ अरे बिल्ववक्त्र त्वं तावच्छ्रेष्ठिचन्दनदासं गृहीत्वैतस्य श्मशानपादपस्य छायाया मुहूर्तं तिष्ठ यावदहमार्यचाणक्याय निवेदयामि गृहीतोऽमात्यराक्षस इति ।

६बिल्ववक्त्रः । अले वय्यलोमा एवं भोदु । इति सपुत्रदारेण चन्दनदासेन सह निष्क्रान्तः ॥ अरे वज्रलोमन् एवं भवतु ।

वज्रलोमा । एदु अमच्चे । राक्षसेन सह परिक्रम्य । के एत्थ दुवालिआण ।
९णिवेदेध दाव णन्दकुलशाचुण्णकुलिशश्श* मोलिअकुलपडिस्टावअस्स अय्य चाणक्कश्श ॥ एत्वमात्य ॥ केऽत्र दौवारिकाणाम् । निवेदयत तावन्नन्दकुलनगकुलिशाय मौर्यकुलप्रतिष्ठापकायार्यचाणक्याय ।

१२राक्षसः । स्वगतम् । एतदपि नाम श्रोतव्यम् ।

वज्रलोमा । एशो अय्यणीदिणिअलिद†बुद्धिविहवे गिहिदे अमच्चलक्कशे त्ति ॥ एष आर्यनीतिनिगलितबुद्धिविभवो गृहीतोऽमात्यराक्षस इति ।

१५ ततः प्रविशति जवनिकावृतशरीरो मुखमात्रदृश्यश्चाणक्यः ।

चाणक्यः । भद्र

> केनोत्तुङ्गशिखाकलापकपिलो बद्धः पटान्तेऽनलः
> पाशैः केन सदागतेरगतिता सद्यः समापादिता ।
> केनानेकपदानवासितसटः सिंहोऽर्पितः पञ्जरे
> भीष्मः केन च नैकनक्रमकरो दोर्भ्यां प्रतीर्णोऽर्णवः ॥७॥

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१ (णिक्षम) श्शामिद M T, णिअलशयमिद M R पुलिशआले M K, पलिसले 1
* Omit कुलिश † Read णिग्गलिद

वज्रलोमा । ण णीदिणिउणबुद्धिणा अज्जेण ॥ ननु नीतिनिपुणबुद्धिना र्येण ।

[1]**चाणक्यः** । मा मैवम् । नन्दकुलविद्वेषिणा दैवेनेति वक्तव्यम् ।

राक्षसः । स्वगतम् । अये अय दुरात्मा—अथ वा—महात्मा कौटिल्य

आकरः सर्वशास्त्राणां रत्नानामिव सागरः ।
गुणैर्न परितुष्यामो यस्य मत्सरिणो वयम् ॥८॥

[2]**चाणक्यः** । विलोक्य सहर्षम् । अयमसावमात्यराक्षसो येन महात्मना

गुरुभिः कल्पनाक्लेशैर्दीर्घजागरहेतुभिः ।
चिरमायासिता सेना वृषलस्य मतिश्च मे ॥९॥

जवनिकामपनीयोपसृत्य च । भो अमात्यराक्षस विष्णुगुप्तोऽभिवादयते ।

राक्षसः । स्वगतम् । अमात्य इति लज्जाकरमिदानीं विशेषणम् ।

[3]प्रकाशम् । भो विष्णुगुप्त न मा श्वपाकस्पर्शदूषित स्प्रष्टुमर्हसि ।

चाणक्यः । अमात्यराक्षस नाय श्वपाक । अय खलु भवता दृष्टपूर्वं सिद्धार्थको नाम राजपुरुषो येन व्याजसौहृदमुत्पाद्य तादृश कपटलेख-[4]मजानन्नेव लेखितस्तपस्वी शकटदास । योऽप्यसौ द्वितीय स समृद्धार्थको नाम राजपुरुष एव ।

राक्षसः । स्वगतम् । दिष्ट्या शकटदास प्रत्यपनीतो मे विकल्प ।

[5]**चाणक्यः** ।– किं बहुना । एष सक्षेप ।

एते भद्रभटादय स च तथा लेख स सिद्धार्थक—
स्तश्चालंकरणत्रय स भवतो मित्र भदन्त किल ।
जीर्णोद्यानगत स चार्तपुरुष क्लेशः स च श्रेष्ठिन
सर्वोऽय वृषलस्य वीर भवता सयोगमिच्छोर्नय ॥१०॥

तदय वृषलस्त्वां द्रष्टुमागच्छति । पश्यैनम् ।

राक्षसः । स्वगतम् । का गतिः । एष पश्यामि ।

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१ राक्ष० । स्वगतम् । omitted and the rest removed hence and inserted after राक्ष० । स्वगतम् । अमात्य इति लज्जाकरमिदानीं विशेषणम् further on H २ चाण० omitted and the rest read in continuation of चाण० । मैवम् । नन्दकुलविद्वेषिण दैवेनेति० which precedes H, ३ नेमौ चण्डालौ । T ४ राजपुरुष । योऽप्यसौ द्वितीय सोऽपि समिद्धार्थको नाम राजपुरुष एव । शकटदासोऽपि तपस्वी स तादृश लेखमजानन्नेव कपटलेख मया लेखित इति T, ५ ये ते M, भृत्या T

तत प्रविशति राजा विभवतश्च परिवार ।

राजा । स्वगतम् । विनैव युद्धादार्येण जित दुर्जय परबलमिति लज्जित इवास्मि । मम हि

फलयोगमवाप्य सायकाना-
[1]मनियोगेन विलक्षतां मतानाम् ।
[2]स्वशुचैव भवत्यधोमुखानां
निजतूणीशयनव्रतप्रतिष्ठा[3] ॥११॥

अथ वा

विगुणीकृतकार्मुकोऽपि जेतु-
भुवि जेतव्यमसौ समर्थ एव ।
स्वपतोऽपि ममेव यस्य तन्त्रे
गुरवो जाग्रति कार्यजागरूकाः ॥१२॥

चाणक्यमुपसृत्य । आर्य चन्द्रगुप्तोऽभिवादयते ।

चाणक्यः । वृषल सपन्नास्ते मदीयाशिष । तदभिवादयस्वात्रभवन्त-[4]ममात्यराक्षसम् ।

[5]**राजा** । राक्षसमुपसृत्य । आर्य चन्द्रगुप्तोऽभिवादयते ।

राक्षसः । विलोक्य स्वगतम् । अये अय चन्द्रगुप्तो य एष

बाल एव हि लोकेऽस्मिन् सभावितमहोदयः[6] ।
क्रमेणारूढवान् राज्य यूथैश्वर्यमिव द्विप. ॥१३॥

प्रकाशम् । राजन् विजयस्व ।

राजा । आर्य

जगत किं न विजित मयेति प्रविचिन्त्यताम् ।
गुरौ षाड्गुण्यचिन्तायामार्ये [7]कार्येषु जाग्रति ॥१४॥

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१ विधियोगेन विपक्षतां T २ न शुचेव T ३ व्रतस्य निष्ठा H व्रत प्रतुष्टयै T ४अयं ते पैतृकोऽमात्यमुख्य । added here M H ५ राक्ष० । स्वगतम् । योजितोऽनेन संबन्ध । added before this M T H चाण० राजानमुप-सृत्य । अयममात्यराक्षस प्राप्त । प्रणमैनम् । superadded T ६ महोन्नति. H ७ त्वयि च M, कार्ये च B चार्ये च T

राक्षसः । स्वगतम् । स्पृशति मां भृत्यभावेन कौटिल्यशिष्य । अथ वा विनय एवैष चन्द्रगुप्तस्य । मत्सरस्तु मे विपरीतं कल्पयति । सर्वथा ³स्थाने यशस्वी चाणक्य । कुत ।

द्रव्यं जिगीषुमधिगम्य जडात्मनोऽपि
नेतुर्यशस्विनि पदे नियता प्रतिष्ठा ।
अद्रव्यमेत्य तु विशुद्धनयोऽपि मन्त्री
शीर्णाश्रयः पतति कूलजवृक्षवृत्त्या ॥१५॥

चाणक्यः । अमात्यराक्षस अपीष्यते चन्दनदासस्य जीवितम् ।

राक्षसः । भो विष्णुगुप्त क संदेह ।

³चाणक्यः । यदि *चन्दनदासस्य जीवितमिष्यते ततो गृह्यतामिदं ²शस्त्रम् ।

राक्षसः । भो विष्णुगुप्त मा मैवम् । अयोग्या वयमस्य विशेषतस्त्वया ⁶गृहीतस्य ग्रहणे ।

चाणक्यः । अमात्यराक्षस योग्योऽहमयोग्यो भवानिति कथमेतत् ।

अश्वै सार्धमजस्रदत्त³कविकाक्षामै⁴रशून्यासनै.
स्नानाहारविहारपानशयनस्वेच्छासुखैर्वर्जितान् ।
माहात्म्यात् तव पौरुषस्य मतिमन् दृप्तारिदर्पच्छिदः
पश्यैतान् परिकल्पनाव्यतिकरप्रोच्छूनवशान् गजान् ॥१६॥

अथ वा किमनेन । न भवत शस्त्रग्रहणमन्तरेण चन्दनदासस्य जीवितमस्ति ।

³राक्षसः । भो विष्णुगुप्त प्रह्वोऽस्मि । नम सर्वकार्यप्रतिपत्तिहेतवे सुहृत्स्नेहाय ।

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१ अमात्यराक्षस अगृहीतशस्त्रेण भवता अनु (vl मनु) गृह्यते वृषल इत्यत संदेह । added before this M T H २ राक्षसश्चिन्तयति । चाणक्य ।
तपोवनं यामि विहाय मौर्यं त्वां चाधिकारे ह्यधिकृत्य मुख्यम् ।
त्वयि स्थिते वाक्पतिवत् सुबुद्धौ भुनक्तु गामिन्द्र इवैष चन्द्र ॥
inserted after this H ३ °कविके T ४ अशून्यासनै T H ५ After this is inserted राक्षस । स्वगतम् ।
नन्दस्नेहगुणा स्पृशन्ति हृदयं भृत्योऽस्मि तद्विद्विषां ।
ये सिक्ता स्वयमेव वृद्धिमगमं छिन्नास्त एव द्रुमा
शस्त्रं मित्रशरीररक्षणकृते व्यापारणीयं मया
कार्याणा गतयो विधेरपि नयन्त्याज्ञाकरत्वं चिरात् ॥
(vl a कणा , b पाणिपयसा छेद्या c शरीरके च परुष d न यन्त्याज्ञा०, न यन्त्यालोचनागोचरम्) M T

* Read यद्येवं in place of यदि चन्दनदासस्य जीवितमिष्यते

चाणक्यः । सहर्षं शस्त्रमर्पयित्वा । वृषल अमात्यराक्षसेन गृहीतशस्त्रेणानु-
६गृहीतो दिष्ट्या वर्धते भवान् ।[1]

राजा । आर्यप्रसाद एष चन्द्रगुप्तेनानुभूयते ।

प्रविश्य **पुरुषः** ।[2]जेदु जेदु देवो । अज्ज एसो खु भद्दभडभाउराअण
९प्पमुहेहिं सजमिदो मलअकेदू पडिहारभूमीए उवट्ठाविदो[3] ॥ जयतु जयतु
देव । आर्य एष खलु भद्रभटभागुरायणप्रमुखै संयमितो मलयकेतु प्रतीहा
रभूमावुपस्थापित ।

१२**चाणक्यः** । भद्र निवेद्यताममात्यराक्षसाय । सोऽयमिदानीं[4]आनीते ।

राक्षसः । स्वगतम् । कथ दासीकृत्य मामिदानीं विज्ञापनाया मुखरीक-
रोति कौटिल्य । का गति । प्रकाशम् । राजन् विदितमेवैतद यथा
१५वय मलयकेतौ कंचित् कालमुषिता । तत् परिरक्ष्यन्तामस्य प्राणा ।

राजा चाणक्यमुखमवलोकय ति ।

चाणक्यः । वृषल प्रतिमानयितव्योऽयममात्यराक्षसस्य प्रथम प्रणयः ।
१८पुरुष प्रवि । भद्र अस्मद्वचनादुच्यन्ता भद्रभटप्रमुखा । अमात्यराक्षसेन[5]
विज्ञापितो देवश्चन्द्रगुप्त प्रयच्छति मलयकेतवे पित्र्य विषयम् ।
अतो गच्छन्तु भवन्त सहानेन । प्रतिष्ठिते चास्मिन् पुनरागन्तव्यमिति ।
२१अपर चोच्यता दुर्गपालो विजयपाल । अमात्यराक्षसेन गृहीतशस्त्रेण
सुप्रीतो देवश्चन्द्रगुप्त समाज्ञापयति ।[6]एष श्रेष्ठी चन्दनदास पृथिव्या
सर्वनगरश्रेष्ठिपदमारोप्यताम् ।[7]अन्यच्च विना हस्त्यश्व क्रियता सर्व-

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१ After this is inserted the verse

मद्बुद्धिस्तव भाग्यानि राक्षसस्य पराक्रम ।
त्रितयं यदि सयुक्त भवेज्जेयो महेश्वर ॥ H(M)

२ जेदु अज्जो । in all but H (MN) ३ एद सुणिअ अज्जो प्पमाण added here M T H ४ राजकार्यं करिष्यति M ५ पुरुष । जं अज्जो आणवेदि इति परि(vl निष्) क्रामति । चाणक्य । भद्र तिष्ठ तिष्ठ (vl तावत्) । (इद vl एवं) अपर वक्तव्यो (vl उच्यता) (दुर्गपालो) विजयपाल in place of अपर चोच्यता दुर्गपालो विजयपाल M T H, ६ °राक्षसस्य गृहीतः स्त्रय प्रात्या M, °राक्षसलाभेन सुप्रीतो T राक्षसस्य प्रीत्या H ७ After this is inserted पुरुस । ज अज्जो आणवेदि । निष्क्रान्त । चाणक्य । चन्द्रगुप्त किं ते भूय प्रिय करोमि । राजा । किमत पर प्रियमस्ति । राक्षसेन सम मैत्री राज्ये चारोपिता वयम् । नन्दाश्चोन्मूलिता सर्वे किं कर्तव्यमत परम् । चाणक्य । विजये उच्यता दुर्गपालो विजयपालश्च । अमात्यराक्षसपरिग्रहेण प्रीतो देवश्चन्द्रगुप्त समाज्ञापयति । omitting अन्यच्च M

२४बन्धनमोक्ष इति । अथ वा *अमात्यराक्षसे नेतरि किं हस्त्यश्वेन प्रयोजनम् । तदिदानीं

[1]विना वाहनहस्तिभ्यो[2] मुच्यतां सर्वबन्धनम् ।
पूर्णप्रतिज्ञेन मया केवल बध्यते शिखा† ॥१७॥

पुरुषः[3] । ज अज्जो आणवेदि । [4]निष्क्रान्त ॥ यदार्य आज्ञापयति ।

चाणक्यः । [5]भो राजन् चन्द्रगुप्त भो अमात्य राक्षस उच्यता किं वां[6] भूय प्रियमुपकरोमि ।

राजा । किमत परमपि प्रियमस्ति[7] ।

राक्षसः[8] । यद्यपरितोषस्तदिद भवतु ।

वाराहीमात्मयोनेस्तनुमवनविधावास्थितस्यानुरूपां
यस्य [9]प्राग् दन्तकोटि प्रलयपरिगता शिश्रिये भूतधात्री ।
म्लेच्छैरुद्वेज्यमाना भुजयुगमधुना सश्रिता[10] राजमूर्ते.
स श्रीमद्बन्धुभृत्यश्चिरमवतु मही [11]पार्थिवोऽवन्तिवर्मा॥१८॥

निष्क्रान्ता सर्वे ।

इति निर्वहण नाम सप्तमोऽङ्क ।

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१ सह M २ °हस्तिभ्याम् M व्युग्येभ्य H ३ प्रतीहारी M ४ निष्क्रान्ता M ५ भो राजन् चन्द्रगुप्त भो omitted M ६ ते M H ७ After this is inserted राक्षसेन सम कर्तव्यमत प्रियम् ॥ in T the prose किमत मस्ति omitted and the verse राक्षसेन सम० given in H which further inserts राक्षस । आत्मगतम् । नन्दस्नेह० ८चाणक्य । तथापी दमस्तु H, M omitts राक्षस and reads the passage in continuation of the preceeding speech ९ प्राक् पोत्रकोटिं H १० पीवर M H ११ पार्थिवश्चन्द्रगुप्त M T H

† Read अमात्ये नेतरि कुतो हस्त्यश्वेन प्रयोजनम् ।
तदिदानीं सहस्त्यश्व मुच्यता सर्वबन्धनम् ॥१७॥

DRAMATIS PERSONÆ

CHANDRAGUPTA, Chandra, Chandramas, Maurya Vrishala—King of Magadha

CHĀNAKYA, Kautilya Vishnugupta—His preceptor and adviser, temporarily his minister

JĪVASIDDHI—Indusarman in disguise a friend and agent of Chānakya feigning friendship with Rākshasa

BHĀGURĀYANA—An agent of Chānakya the supposed friend of the father of Malayaketu

SIDDHĀRTHAKA—An agent of Chānakya, the supposed friend of Śakatadāsa, one of the executioners of Chandanadāsa called Vajraloman

SAMRIDDHĀRTHAKA—Siddhārthaka s friend personating the other executioner called Bilvavaktra

NIPUNAKA—A spy of Chānakya disguised as a moralizer carrying a chart of Yama

ŚĀRNGARAVA—A pupil of Chānakya

VAIHĪNARI—The Chamberlain of Chandragupta

ŚONOTTARĀ—A female door-keeper of Chandragupta

MALAYAKETU—King of Parvatadeśa leading an army against Pātaliputra to avenge the murder of his father

RĀKSHASA—Minister of the late Emperor Nanda and his sons, and of Sarvārthasiddhi in alliance with Malayaketu in his expedition finally accepting the ministership of Chandragupta to save Chandanadāsa

CHANDANADĀSA—Headman of the guild of lapidaries, an intimate friend of Rākshasa

ŚAKATADĀSA—A friend and Secretary of Rākshasa

JĪRṆAVISHA—Virādhagupta in disguise a friend and secret agent of Rākshasa personating as snake charmer

KARABHAKA—A courier of Rākshasa

PRIYAMVADAKA—An attendant of Rākshasa

JĀJALI—The Chamberlain of Malayaketu

VIJAYĀ—A female door-keeper of Malayaketu

BHĀSURAKA—An attendant of Bhāguiāyana

The wife and son of Chandanadāsa a Man with a rope, Bards Attendants etc

SCENE—Pataliputra in acts I III, VI and VII,

,, The capital of Parvatakadeśa in acts II and IV;

, The Camp of Malayaketu in act V

MUDRĀRĀKSHASA
OR
THE SIGNET RING

ACT I

There enters the Stage manager of the play at the conclusion of the Invocation by the Manager of the Theatrical Preliminary

STAGE MANAGER—May the ingenuity of Lord Śiva protect you,—of Śiva who wished to keep back from the Goddess Gaurī, (the name of) the heavenly river Gangā by the following (evasive) replies (to her questions) —Gaurī—Who is this so fortunate that you carry on your head? Śiva—It is Śaśikalā (—the crescent moon) Gaurī —Is that (*i e* Śaśikalā) the name of her? Śiva—that is her name indeed It is known to you, and yet how is it that you forget it? Gaurī—I refer to one of the female sex, not to the Moon Śiva—Then let Vijayā speak, if the Moon's word (lit the Moon) be no authority **1**

Moreover,—May the dance of Śiva, the conqueror of the demon Tripura, awkwardly performed in consideration of local circumstances protect you,—of Śiva who staid the subsidence of the earth by a gentle tread of his feet, went through brachial movements (lit gesticulated) only by a repeated contraction of his arms outreaching all the worlds, and refrained from fixing his terrible eye emitting sparks of fire on its objectives for fear of conflagration **2**

I should desist from prolixity (For) I am ordered by the audience that the new drama, named the Signet Ring, a composition of poet Viśākhadatta, son of Mahārāja Bhāskaradatta and grandson of Sāmanta Vateśvaradatta, should be staged by me, And I am really very much pleased, as I have to perform it

before an audience that can appreciate the excellence of a poetical work For —

> The sowings of even a dullard, done in a good soil thrive The plentiful growth of paddy needs not merit in the cultivator **3**

So I, with my household begin the performance forthwith *Going about and observing* How now, what is this ? Domestics are unusually busy in their appointed tasks as if there were a great festival

> Thus one here is fetching water, another is preparing fragrant paints (lit is grinding aromatic substances), a third is weaving fine wreaths, and one there is working with the pestle accompanied by a sweet hum note as it descends **4**

Well, I will call my wife and ask her *Looking in the direction of the attiring room*—Come quick on purpose O noble lady, you who, adept in policy, full of resources, securing stability and gaining the three ends, are the science of Polity incarnate in (the regulation of) my house **5**

ACTRESS *entering*—Here I am, my noble lord May you, noble one, favour me with the dictation of your command

STAGE MANAGER—Noble lady ! Let alone the dictation of commands Just tell me whether the family is blessed with a dinner-invitation to revered Brāhmanas or whether there are welcome guests come to our house, on which account this special preparation of food is being made

ACTRESS—Revered Brāhmanas are invited to dinner by me, my noble lord !

STAGE MANAGER—What is the occasion !

ACTRESS—They say there is to be the seizure (*i e* eclipse) of *Chandra* (—the moon)

STAGE MANAGER—Who say so !

ACTRESS—The townfolk say so, to be sure

STAGE MANAGER—Noble lady ! I have taken pains and studied the science of the heavenly bodies in its 64 branches Let, then, the special preparation of food for revered Brāhmanas be proceeded with As regards the seizure of *Chandra* you are misled (lit deluded) by some one's say (lit by some one) Look here.

The malignant assailant (Rāhu), in concert with Ketu, now seeks to assail by might and main *Chandra* in full splendour —

Voice behind the Stage—Ah ! Who is this that seeks to assail *Chandra* (*i e* Chandragupta) inspite of me ?

STAGE MANAGER—But the union of Budha (Mercury) saves him

ACTRESS—My noble lord ! Who is this that wishes to save *chandra* (=the moon) from the attack of the assailant (Rāhu), though a denizen of the earth ?

STAGE MANAGER—Insooth, noble lady, I did not notice him Well, I shall make him out by his voice on being questioned again *He repeats ' The malignant assailant ' &c*

Voice behind the Stage—Ah ! Who is this that seeks to assail Chandragupta inspite of me ? 6

STAGE MANAGER—Oh, I see

It is Kautilya—

The actress shakes with fear

STAGE MANAGER— Of crooked policy who forcefully consumed the Nanda family like reeds in the flames of his wrath. Hearing of the seizure of Chandra (the moon) he comes, apprehending the seizure of the namesake—Chandra, the Maurya 7

So let us withdraw *They retire*

END OF PROLOGUE

There enters Chānakya, touching the lock of hair on the head in anger.

CHĀNAKYA—Ah ! Who is this that seeks to assail Chandragupta inspite of me ?

Which person, doomed to die, does not wish the lock of hair on my head being tied up even now, which forms the black curling wreath of smoke of the fire of my anger and has been the fatal female cobra to the Nanda family ? 8

Which person, moreover deluded in the estimate of the strength of his adversary and his own would suffer instant death after the fashion of the moth braving the blaze of my raging fury which has consumed the Nanda family as the sylvan fire consumes the word ? 9

Hallo, Śārngarva !

PUPIL—*entering* —What is your command Revered Sir ?

CHĀNAKYA—My dear boy, I want to sit (here)

PUPIL—Revered Sir ? The fore-room of the front quadrangle is provided with mats So the Revered One may be pleased to sit here

CHĀNAKYA—My dear boy ! It is not the severity (of temper) inherent in a preceptor towards his pupil, that upsets me I am put out by the cares of state (lit close application to state affairs) *Taking his seat, to himself on the withdrawal of the pupil* How now? Has the matter gained publicity among citizens, that, filled with resentment at the destruction of the family, Rākshasa has made an alliance with Malayaketu, son of Parvataka burning with rage on account of the murder of his father, who has been urged on by the offer of the entire Nanda territories, and that he is preparing to assail Vrishala with a vast army of Mlechchha chiefs reinforced by (the troops of) Malayaketū ? *After a moment's reflection* Aye, what of that ? I am able to avert it inspite of publicity For, having publicly vowed to extirpate the Nanda family, I have (already) crossed the impossible river of that vow

The fire of my wrath is like the forest—conflagration It has destroyed the members of the Nanda family deserted by terror-striken citizens like bamboo canes forsaken by terrified birds, having scattered in abundance the ashes of delusion cast up by the blast of policy to overwhelm their ministers that served as (a protecting ring of) trees about them It has, moreover spread far and wide the smoke of grief in the heavens of the youthful widows of the enemies wherewith it has darkened their moon-like faces Now that it had no fuel to feed it, it has gone out, not that it has spent itself **10**

Moreover,—Those (very) persons who, with expressions of censure stifled within from fear of king Nanda, formerly

saw me helplessly ousted from the principal seat, grieving with downcast faces, have now seen that Nanda with his family similarly hurled down from the throne by me as the lord of elephants with his herd is hurled from a mountain peak by the lion 11

Though the extreme vow has (already) been fulfilled by me, I still weild the sword for the sake of Vrishala

(Otherwise) —As is well-known, I have uprooted the Nine Nandas from the soil who were like barbs (rankling) in the heart, and have firmly established the sovereignty in the person of the Maurya like the lotus plant in a lake Thus I have with assiduity, portioned out to the foe and the friend the choice and appropriate fruit of incurring my fury and securing my favour 12

Nay, how can the Nanda family be said to be uprooted and the sovereignty of Chandragupta firmly established as long as Rākshasa is not secured? *Reflecting off* I wonder at the devotion of Rākshasa to the Nanda family which is unsurpassable! It was not, indeed, possible as long as a single member of the Nanda family lived, to stop his activities on behalf of the Nanda family in order that he might be induced to accept the premiership of Chandragupta With this conviction I caused to be murdered Sarvārthasiddhi of the Nanda family, poor man, though he had retired to the penance forest Now then gaining over Malayaketū, he is in sooth making mightier preparation to overthrow (lit extirpate) us *Fixing his gaze in the air* Minister Rākshasa! You deserve all praise

People (Common) serve a king from motives of self interest so long as he is in power Those who cling to (lit follow) him in adversity, do so in the hope of his coming back to power But those who, like you support their master's cause even after his death with disinterested devotion, cherishing a grateful memory of former favours, such worthy persons are difficult to be met with 13

Hence it is that we endeavour to win you over, reflecting as to how you could be induced to accept the premiership of Chandragupta For—

What is the good of having a servant full of devotion but

> wanting in intelligence and void of value? Of what use, too, is a servant endowed with intelligence, and valour, but void of devotion? Those only who combine in them the qualities of intelligence, valour and devotion contributing to greatness, are servants (Bhrityas) of the king, the rest being (parasite) to him as his wife (Bhārya) is, in weal and woe **14**

Accordingly I do not sleep over the matter but try my best to secure him Thus (1) I have spread an evil report among the people, to the effect that our ally king Parvata who had laid us under deep obligation had been piteously murdered by Rākshasa by means of the poison-maid, believing that the destruction of either the Vrishala or Parvataka would be dealing a (mortal) blow on me Chānakya With a view to corroboratate the (said) report, so that the people might give credence to it, I purposely caused Bhāgurāyana to scare away Malayaketū, son of Parvataka, by whispering into his ears that it was I Chānakya that had murdered his father —I did it, knowing that it was possible to arrest him with tact even if he should make war (with us) backed by the counsels of Rākshasa, but that it was not possible to wipe away the infamy of having murdered Parvataka becoming (indelibly) manifest by the imprisonment of Malayaketū (2) Moreover, with a desire to know the loyal and the disaffected on our side and on that of the enemy I have employed spies in various guises who know how to personate people of different localities, different dialects, different customs and different costumes (By their agency) I closely observe the movements of the partisans of the Minsiter of Nanada who reside in Kusumapura (3) Then besides I have turned Bhadrabhata and other high officials who had been Chandragupta's champions in war into seeming malcontents having given them various grounds of disaffection (4) I have further appointed as personal attendants of the king trusted persons whose loyalty is proof to temptation, that are ever vigilant to counteract the evil doings of assassins, poisoner s, and others (5) Furthermore there is a Brāhmana fellow-student and friend of mine, by name Induśarman, who has gained, great proficiency in the work on Polity by Śukra and in the science of heavenly bodies in its sixty-four branches I had invited him to Kusumapura in the guise of a Buddhist monk just

after I had taken the vow to destroy the Nanda family, and made him cultivate friendship with all the ministers of Nanda He has in particular, got intimate with Rākshasa He will now render great service to me So there is nothing that I, for one, have omitted to do It is the Vrishala alone the principal member of the body politic that does not take active interest He throws the burden of state affairs on us And, for certain, it is only when sovereignty is free from the extreme troubles of managing personally the affairs of state that it conduces to happiness For—

> Lords of men and of elephants though all-powerful, are for the most part woefully unhappy as is natural, when they have in person to toil (lit provide) for and then enjoy **15**

Then enters a spy (of Chānakya) with a pictoral chart of Yama and his realm

Spy—Fall down at the feet of Yama Of what avail are other petty gods ? For it is he indeed that carries off the soul of the devotees of others trembling (in agony) **16**

> And a person surely lives by the grace of a god won over by devotion however severe he may be So we live by the grace of the very Yama who is the destroyer of men **17**

Now I enter this house, exhibit the pictoral chart and sing songs (of piety)

Pupil, *observing him*—Dont t you enter the house good fellow

Spy—Hallo Brāhmana ! Whose house is it ?

Pupil—It is the house of our Preceptor, Revered Chānakya of auspicious name

Spy *with a smile*—Hallo Brāhmana ! Then it is the house of my spiritual brother and of no one else So let me in I will preach sacred truths to your Preceptor

Pupil, *angrily*—What do you say ? Are you better acquainted with sacred truths than our Preceptor ?

Spy—Hallo Brāhmana ! Dont' you get offended ! Indeed it is not that every one knows every thing There are certain things that are known to your Preceptor, and there are certain things that are known to persons like us

Pupil—You seek to rob our Preceptor of his attribute of *all-knowing*

Spy—Well then Brāhmana, if your Preceptor be *all knowing*, let him ascertain who do not like Chandra

Pupil—Whether he knows it or not, of what consequnce will it be to him ?

Spy—Certainly, Brāhmana your Preceptor will know of what consequence the knowledge of it will be to him Meanwhile know you this much that day lotuses do not like Chandra Just see—

> The action of the day lotuses that look so fair does not accord with their look for they bear antipathy to Chandra in full splendour **10**

Chānakya, *hearing the spy to himself*—Ah ! This follow means to say that he knows those who do not like Chandragupta

Pupil—How is it ? You talk nonsense

Spy—It would be good sense and nothing but good sense, if I get one with an intelligent ear to hear

Chānakya—Come in, good fellow ! You have that listener in me

Spy—I do *Entering and making up to Chānakya*—Prosperity to you, Revered Sir !

Chānakya, *observing his features, to himself*—Oh ! This is Nipunaka, employed to know the minds of men *Aloud* Well come, good fellow ! Sit you down

Spy—As the Noble One commands *He squats on the ground*

Chānakya—Now give me an account of your mission Do the subjects love the Vrishala ?

Spy—Certainly they do Since all the causes of disaffection are removed by your worthy self, the subjects ardently love His Majesty Chandragupta of auspicious name There are, however, three persons in the city attached to the Minister Rākshasa by previous friendship and regard, that are intolerant of the sovereignty of the esteemed Chandragupta

Chānakya, *with rising anger, to himself*—I should rather say they are intolerant of their own ease of life *Aloud* Do you know their names ?

Spy—How should I have reported them to the Revered One, If I had not known their names ?

Chānakya—In that case I should like to know them

SPY—Note then Revered Sir ! Person number one siding with the enemies is a Kshapanaka—

CHĀNAKYA, *to himself*—A Kshapanaka siding with the enemy ? (*Who can he be* ?)

SPY—Jivasiddhi by name who directed against king Parvata the poison-maid employed by the Minister Rākshasa

CHĀNAKYA, *to himself*—Oh ! It is Jivasiddhi As for that he is my secret agent *Aloud* Now which is number two ?

SPY—Number two is a penman by name Śakatadāsa, who is a dear friend of Minister Rākshasa

CHĀNAKYA, *to himself*—A penman is not an officer of consequence I have set Siddhārthaka after him in the garb of friendship for it is not proper to neglect an enemy however insignificant *Aloud* And now I want to know number three

SPY—Number three is a moneyed lapidary living in the Flower square, by name Chandanadāsa, the *alter* ego of Minister Rākshasa, in whose charge the Minister has left his family while he has escaped from the town

CHĀNAKYA, *to himself*—surely he must be the most intimate of his friends For Rākshasa is not a man to leave his family in charge of one who is not his second self *Aloud* How am I to know, good fellow that Rākshasa has left his family in charge of Chandanadāsa ?

SPY—Noble Sir ! This signet ring will help you to know it

The spy presents the signet ring to Chānakya

CHĀNAKYA, *examining signet ring to himself in joy—Ha* ! I here have Rākshasa attached to my finger *Aloud* My good fellow ! I wish to hear at length how you came by this signet ring

SPY—Listen Revered Sir ! Commissioned by your noble self to inquire (secretly) into the actions of the citizens I happened, in my rambles with the pictorial chart of Yama and his realm exciting no one's suspicion in gaining access to private houses to enter to-day the house of the moneyed lapidary Chandanandāsa, where I spread out the pictoral chart and commenced singing songs (of piety)

CHĀNAKYA—What then ? Proceed

SPY—Then a boy nearly five years old, very lovely in person, sought to come out of an apartment with eyes wide open in curiosity common in children At this there arose inside the said apartment a confused noise of ladies crying out "O the boy! He goes out' which expressed their sense of alarm Then a lady just peered through the door of the apartment chid the boy, and with her tender creeper—like arm caught him by the hand as he was coming forth While she stretched her hand with fingers extended in her hurry to catch hold of the boy this signet ring made to suit the finger of a male slipped from her hand on the door sill and gliding down unnoticed by her just lay close to my foot Observing the name of Minister Rākshasa engraved on it, I brought it to the Revered One This is how I came by the signet ring

CHĀNAKYA—I understand Now good fellow, you may go You will be adequately rewarded for this before long

SPY—I obey Noble Sir! *Exit*

CHĀNAKYA—Hallo Śārngarava!

PUPIL *entering*—What is your command Revered Sir!

CHANAKYA—Get me an inkstand and a writing leaf my boy!

PUPIL—I do *Going out and re-entering* Here are the writing materials, Revered sir!

CHĀNAKYA, *taking them, to himself*—What shall I write here? It is to be an instrument of victory over Rākshasa, this writing of mine

FEMALE DOOR-KEEPER, *entering*—Victory to you, Noble Sir!

CHĀNAKYA, *to himself with joy*—I hail the pronouncement of victory *Aloud* What brings you hither Śonottarā?

FEMALE DOOR-KEEPER—Revered Sir! His Majesty, the esteemed Chandragupta touching his head with folded hands that look like a lotus bud, respectfully states, 'I wish that I may with the permission of the Revered Preceptor, give away to holy Brāhmanas the ornaments previously worn by king Parvata to secure His Majesty's bliss in the other world

CHĀNAKYA, *With gratification, to himself*—Bravo, Vrishala! Your request, gives response to my heart's wish *Aloud* Śonottarā, say to the Vrishala in my name these words in reply, 'Good my Prince? For certain you know the course of procedure Well you may carry out your wish But as the ornaments previously

worn by king Parvata are of superior worth, they deserve to be given to Brāhmanas of superior worth and not to ordinary Brāhmanas So I myself send to you Brāhmanas of well-tried worth.

FEMALE DOOR-KEEPER—I obey your commands, Revered Sir!

Exit

CHĀNAKYA—Hallo Śarngarava! Say to Viśvāvasu and his two brothers in my name that they should go to receive gifts of ornaments from the Vrishala and see me (on their way back)

PUPIL—I do as you bid me, revered Sir! *Exit*

CHĀNAKYA—This is an item to be mentioned at the close But the body of the letter how is it to be drawn up? *Musing a while* Ha! I have it I learn from spies that from among the Mlechchha chiefs assembled the following five that are the foremost follow the lead of Rākshasa with whom they are on the most intimate terms —

> Chitravarman of Kuluta, Simhanāda the lion king of Malayadesa, Pushkarāksha of Kasmira Sindushen of Sindhdesa who has humbled his enemies and Megha Kosha the lord of the Pārasīkas who has a vast cavalry this is the fifth Surely I may enter their names here Chitragupta may henceforth strike them off **19**

After a moments reflection No, no Let all remain unspecified Hallo Śarngarava!

PUPIL—*entering*—What is your command, Revered Sir!

CHĀNAKYA—My dear boy! The writing of Vedic Scholars lacks ease and grace Say, therefore to Siddhārthaka in my name that he should get a letter written by Śakatadāsa in these terms, *He whispers them into his ears* and see me It is to bear no address on the outer side, for he himslf is to be employed by a certain person to carry some oral message to a certain person (with the said letter) He should not tell Śakatadāsa that it is Chānakya who causes the letter be be written

PUPIL—I do as you bid me, Revered Sir! *Exit*

CHĀNAKYA—How glad I am! I gain a victory over Malayaketū.

SIDDHĀRTHAKA *entering, letter in hand*—Victory to you, Noble Sir! Here is the letter in Śakatadāsa's handwriting

CHĀNAKYA—What a beautiful hand! *Going over the contents mentally*, stamp the letter, good man, with this signet ring

SIDDHĀRTHAKA—I carry out your order, Revered Sir! *He stamps it*

CHĀNAKYA—Hallo Śārngarava!

PUPIL, *entering*—What is your command, Revered Sir!

CHĀNAKYA—Say to Kālapaśika, the head of the metropolitan police, in my name that it is the command of the Vrishala that the Bauddha monk named Jivasiddhi who murdered king Parvata by means of the poison maid employed by Rākshasa, should, after a puplic proclamation of the said offence, be banished from the capital with disgrace

PUPIL—I obey, Revered Sir! *He sets forth*

CHĀNAKYA—Hold, my boy! Tell him further that the other offender penman Śakatadāsa by name, who has been always hatching treason against His Majesty s person, should, after a public proclamation of the offence, be also impaled and his family be put into prison

PUPIL—I do as you bid me Revered Sir! *Exit*

SIDDHĀRTHAKA—Noble Sir! The letter is stamped with the seal What is to be done next?

CHĀNAKYA—Go directly to the place of execution, and with an angry scowl, frighten the executioners (out of their wits) and when they run away terrified in any and every direction, carry off Siddhārthaka from the place of execution and take him (safe) to Rākshasa He will rejoice at the rescue of his friend (and will reward you richly) You should take the reward and thenceforth be employed for some time as a personal servant of Rākshasa Afterwards when the enemies are near this is the purpose which you have to achieve *He whispers it into his ear* That is all

SIDDHĀRTHAKA—I shall do as you command me, Revered Sir,

CHĀNAKYA, *anxiously to himself*—Would that wicked Rākshasa be caught (after all this)!

SIDDHĀRTHAKA—Caught out right, Noble Sir!

CHĀNAKYA, *to himself, rejoicing*—*Ah!* Rākshasa caught outright

SIDDHĀRTHAKA—Is the errand of the Revered One? So may I go for the success of my mission?

CHĀNAKYA—You may go, good man, and achieve success

DDHĀRTHAKA—May it be as you wish *Exit*

UPIL, *entering*—Revered Sir! Kālapāśika, the head of the etropolitan police, requests the Revered Preceptor that he will once put His Majesty Chandragupta s command into execution

IĀNAKYA—All right Now my boy, I wish the moneyed lapiary Chandanadāsa

UPIL—I bow to your wish Revered Sir *Going out and reruning with Chandandāsa* Come this way monied man!

HANDANADĀSA, *to himself*—

> Even an innocent person is filled with apprehension when summoned by ruthless Chānakya Then what to say of one in guilt? **21**

therefore said to the three Bauddha laymen of whom Dhanama is the chief and who live in our ward — Per chance irsed Chānakya may order my house to be searched So remove ie family of our Noble Minister Rākśasa As for me come what iay

UPIL—Come on, monied man!

HANDANADĀSA—I do good Sir!

UPIL *making up to Chānakya*—Here is the monied man Chanandāsa, Revered Sir!

HANDANADĀSA—Victory to you noble sir!

HĀNAKYA *looking at him*—Welcome monied man! Take this seat

HANDANADĀSA—*with a low bow*—Undue honour mortifies the iind more than dishonour Surely you know it, Noble Sir! So I sit ere on the ground as becomes me

HĀNAKYA—O, do not say so, monied man! This is certainly our due in relation to persons like us So do take the said seat

HANDANADĀSA, *to himself*—The villain insinuates something *lloud* I obey your order, Noble sir! *He sits on the seat pointed out*

HĀNAKYA—Well, moneyed man! I hope the profits of merantile transactions are increasing

HANDANADĀSA—They are By your favour, Noble Sir, trades re prospering

HĀNAKYA—Do the shortcomings of Chandragupta cause the ubjects to remember the excellencies of the late kings?

CHANDANADĀSA *stopping his ears*—I deprecate the sinful thought To be sure the subjects are immensely pleased with His Majesty the esteemed Chandragupta as with the moon rising in full splendour on an autumnal full moon night

CHĀNAKYA—If it be so, kings look for gratification in return, moneyed man ! from their gratified subjects

CHANDANADĀSA—Command me, Noble Sir, how much is expected of this person

CHĀNAKYA—Moneyed man This is the regime of Chandra gupta, not of Nandas Monitary gift would have satisfied the greedy king Nanda but to Chandragupta it is only the abstention from severity that is gratifying

CHANDANADĀSA—I am thankful to you, Noble Sir, for this

CHĀNAKYA—And you would ask us how the abstention from severity is secured (lit results)

CHANDANADĀSA—I wish to be directed by you, Noble Sir, in the matter

CHĀNAKYA—To speak briefly, by loyalty

CHANDANADĀSA—Noble sir ! Which hapless person would have himself deemed disloyal by the Noble One

CHĀNAKYA—You yourself, to begin with

CHANDANADĀSA, *stopping his ears*—I deprecate the sinful thought And what hostility can straws bear to fire ?

CHĀNAKYA—Here it is You shelter the family of Rākshasa who is inimical to the king

CHANDANADĀSA—It is false, noble Sir ! Some vile fellow might have told it to you

CHĀNAKYA—Have no misgiving, moneyed man ! Officers of former kings fly to other countries in panic, leaving their families in the houses of citizens without (previously) consulting their wishes It is simply the concealment of the fact that is criminal

CHANDANADĀSA—Just so In the panic referred to, the family of Minister Rākshasa was in my house

CHĀNAKYA—First you said 'It is false and now you say 'It was (in my house)' These are conflicting statements

CHANDANADĀSA—So far, Noble Sir, it is a blunder on my part

CHĀNAKYA—King Chandragupta would have no blunder, moneyed man! So deliver the family of Rākshasa into our hands and exculpate yourself

CHANDANADĀSA—Pray, Noble Sir, I humbly say that in the panic referred to the family of Minister Rākshasa was in my house

CHĀNAKYA—And where is it at present?

CHANDANADĀSA—I do not know.

CHĀNAKYA, *with a smile*—Ha! Ha! you pretend not to know it Moneyed man! The danger is imminent and its cure is distant And dont t you think that the Minister Rākshasa will uproot Chandragupta as Vishnugupta uprooted Nanda *stopping short for a moment with a blush and resuming* —Look here

Even when Nanda and his family lived, sovereign power was constanly unstable, and Vakranāsa and other eminent ministers endowed with valour and statemanship failed to make it stable It is now focussed in Chandragupta, giving delight to all as the light focussed in the moon Who should endeavour to separate it from him or the moonlight from the moon? **22**

Moreover,—

Who would flout the lion and try to wrench from his month opened wide in the act of yawning one of the incisors red with the elephant s blood just tasted and shining like the crescent moon red in the evening twilight? **23**

CHANDANDĀSA, *to himself*—Verified by deed (lit result) the vaunt sounds well

Cries of Move aside behind the stage

CHĀNAKYA—Hallo, Śārngarava! Just see what it is

PUPIL—I do, Revered Sir! *Going out and returning* Revered Sir! It is a traitor, Bauddha monk Jivadsidhi, that is being banished with disgrace by the command of His Majesty Chandragupta

CHĀNAKYA—A Baudha monk? Pity! All the same, he must bear the consequences of treason Moneyed man! The king thus punishes traitors severely Follow then the wholesome advice of of a friend, surrender the family of Rākshasa, and live long, enjoy the manifold favour of the king

CHANDANADĀSA—The family of the Minister Rākshasa is not in my house

Cries of ' Move aside repeated behind the stage

CHĀNAKYA—Hallo Śarngarava ! What is it again ? Just see

PUPIL—I do Revered Sir ! *Going out and returning* It is another traitor penman Śakatadāsa, that is being taken to the place of execution to be impaled

CHĀNAKYA—He must bear the consequences of his (evil) deeds Moneyed man ! The king that punishes traitors so severely will show no mercy to you who screen the family of Rākshasa Do therefore, save your wife and your life by the surrender of another s wife

CHANDANADĀSA—Why do you, Noble Sir, seek in vain to frighten me ? I would not give up the family of Minister Rākshasa even if I should have it What matters it when I have it not ?

CHĀNAKYA—So you have made up your mind ?

CHANDANADĀSA—Aye, I have

CHĀNAKYA, *to himself*—Bravo Chandanadāsa you deserve all praise

> Which person in the present age would do this, which is impossible except in the case of Śibi, inspite of the advantages to be easily got by betraying others ? **24**

Aloud in rage—Moneyed man ! You have made up your mind ? O thou wicked wretch of a trader ! Be then prepared to bear the brunt of royal displeasure

CHĀNDANADĀSA—I am prepared You may, Noble Sir, do what your high office empowers you to do

CHĀNAKYA—Hallo, Śārngarava ! Tell Kālapāśika, the head of the metropolitan police,—' Let this wretched trader be at once '— No, not so Tell Vijayapāla the governor of the castle to seize his property, put him in chains and keep him in the gaol with his wife and his son till I report to the Vrishala, who himself will sentence him to death

PUPIL—I do as you bid me, Revered Sir ! Come away, moneyed man !

CHANDANADĀSA, *rising from his seat*—I come, good sir ! *to himself*—I bless my stars that I die for my friends' sake and for no human fault of mine

Exeunt Śārngarava and Chandanadāsa

CHĀNAKYA, *with joy*—Ha! Rākshasa is now secured

Since this lapidary parts with his life as a thing uncared for in his day of trouble he too will surely not hold his life dear in the lapidary's day of trouble **25**

Noise behind the stage

PUPIL, *entering hurriedly*—Revered Sir! That fellow Siddhārthaka escaped taking Śakatadāsa away from the place of execution as he was about to be impaled

CHĀNAKYA, *to himself*—Well done, Siddhārthaka! It is good that the start is made *Aloud* What? Escaped! My boy tell Bhāgurāyana to overtake him at once

PUPIL, *going out and returning*—Alas! Bhāgurāyana also has made off

CHĀNAKYA, *to himself*—Go he may and achieve success *Aloud* My boy! Tell Bhadrabhata Purudatta, Dingarāta, Balagupta, Rājasena, Rohitāksha and Vijayavarman to track and capture both of them

PUPIL—All right *Going out and returning, in distress*—Alas! The administrative organization is wholly disorganized What a sorry plight! Bhadrabhata and his associates are gone! They left early before the day dawned

CHĀNAKYA, *to himself*—May they fare well! *Aloud* My boy, don't you feel distressed (It matters little)

Those that lately left for reasons (best) known to them, are gone already Let those who remain, also prepare to leave me agreeably to their wishes Only my talent must not forsake me In the accomplishment of political purposes that single faculty is more than a match for hundreds of legions The magnitude of its powers has been amply proved by the destruction of the Nandas **26**

Rising from his seat—Here I go and arrange to bring back Bhadrabhata and his associates *Fixing his gaze in the air, to himself* O Rākshasa of wicked resolve! Where will you go now? I shall, before long—

Secure you by my talents and employ you in the service of Chandragupta,—you who roam at large by yourself swollen

with the pride of personal prowess self-willed and haughty and endowed with means to lure men by ample gifts, just as a person by his talents captures and employs in service a wild elephant that roams at large by himself, swollen with the pride of personal strength, self-willed and haughty and endowed with means to lure bees by ample ichoral exudation **27**

Exeunt omnes

END OF ACT I

called

THE SIGNET FOUND

Act II

RĀKSHASA'S PLOTS

There enters a snake-charmer

SNAKE CHARMER—

> Those who are ever mindful of preserving the secrecy of spells, know the application of antitoxical herbs, and accurately mark the magic ring deal with snakes just as those who are ever mindful of preserving the secrecy of political schemes, know the science of internal polity and accurately mark the zone of friendly, hostile and neutral princes, deal with kings 1.

Looking up—What do you say, Sir? You ask me who I am Sir, I am a snake-charmer by name Jīrnavisha What say you further? You would have snake-sports Well, Sir, what is your occupation? You are an officer of the king's household Then it is, indeed, snakes, Sir that you deal with For, an officer of the king's household flushed with success as also an elephant-driver beside himself with liquor and a snake-charmer ill-acquainted with spells and antitoxical herbs, these three persons alike perish What! No sooner spoken to than gone *Looking up again* What do you say, Sir? You ask me what there is in the wicker-boxes There are snakes that give me a living What say you further? You wish to see snake-sports (lit snakes) This is not a place for it, Sir, pardon me If you have a curiosity for snake-sport, come I shall exhibit it in the house yonder What do you say? It is the residence of the mighty Minister Rākshasa. People like us have no access there Then you may go your way, Sir! My vocation blesses me, giving access to me there Oh! He goes away

To himself How strange is this! When I look at Chandragupta guided by the counsels of Chānakya, I feel the attempts of Rākshasa to be all but abortive, and when I turn my gaze to Malayaketu guided by the counsels of Rākshasa, I regard Chandragupta to be all but dispossessed of the throne For,

The sovereignty of the Maurya King appears unshakable to me, secured by the cords of the talents of Kautilya At the same time I see it on the point of being wrested from him by Rākshasa with the arms of statesmanly tactics 2

So in this contest of the two talented eminent Ministers the Goddess of Sovereignty seems to be in a state of suspense

In this land the timorous Goddess now going over to one of the warring Prime Ministers and now leaving him in uncertainty is, methinks, sorely distressed, as is a timorous she-elephant in a big forest now going over to one of the two warring wild elephants and now leaving him in uncertainty 3

Now I shall go and see His Excellency Rākshasa

He goes and waits at the door Then enters Rākshasa, sitting in a thoughtful mood with an attendant in waiting

Rākshasa, *with a sigh*—Alas! How sad it is!

Wakeful by day and by night, with a mind wholly and restlessly cogitating on state-affairs I have thought out this *design*, but there is no canvas (lit wall) to draw it on now that the big family of the Nandas, like that of the Yādavas has been destroyed by cruel Fate—of the Nandas, who, like the Yādavas, had quelled their enemies by virtue (lit by the operation) of their valour and statecraft 4

No, no, I should not say so—

I closely and intently apply myself (lit my mind) to politics, accepting the servitude of a stranger, not forgetting my (debt of) loyalty not losing myself in the enjoyment of sensuous pleasures not fearing the loss of my life, nor seeking personal greatness in order that my Sovereign even after his translation to the other world, might have the satisfaction to see his enemy done to death 5

Looking up in the air Goddess of Sovereignty, You have no appreciation of merit, none at all Otherwise,

Why, should you, O Fickle One, have attached yourself to that inimical Mauryan brat, forsaking King Nanda, the delight of all, and not perished with him, as does the streak of ichoral exudation with a scented elephant? Tell me. 6

And, O, Ignoble One—

> Are kings born of illustrious families, all dead (lit consigned to funeral pyres) on earth, that you chose the base born and wicked Maurya for your husband? Perhaps the mind (lit sense) of women which is by nature as unsteady as the tip of the blossoms of the Kāśa plant, is averse to the recognition of man's merits 7

So I shall slay the very person to whom, O Wanton One you have attached yourself, and annihilate your lust *Reflecting* Accordingly I have, in the first place, taken the right step of leaving my family in the house of my bosom-friend Chandanadāsa when I quitted the town (Pātaliputra) For, the adherents of King Nanda, there who co-operate with us in this cause, will not be remiss in their endeavours, owing to the assurance that I am not indifferent in the matter of the attack on Pātaliputra I have also stationed Śakatadāsa with ample funds to keep the assassins, poisoners, and other secret agents employed in the murder of Chandragupta well-affected to our cause and to seduce the malcontents on the enemy's side there I have, moreover, employed Jīvasiddhi and other friends to gather information about the enemy every instant and to break up their alliance To be brief—

> I shall very soon pierce with the dart of my intellect the vitals of him by whom, as by a tiger's cub, brought up tenderly, perished king Nanda so lovingly unto his children, and with him his whole family provided intolerant Fate protects him not serving as a coat of Mail 8

Then enters the Chamberlain of Malayaketu

CHAMBERLAIN—Old age has extinguished *passion* and gradually implanted *piety* in me, just as the policy of Chānakya has smashed king Nanda and established Chandragupta in Pātaliputra It is growing in strength as is the Maurya king Nevertheless *avarice* tries persistently (lit long) to uproot (lit conquer) *piety*, just as Rākshasa tries to uproot Chandragupta, since service offers facility (lit opportunity) but does not succeed 9

Advancing further Here is the Minister Rākshasa *Making up to him* Prosperity to you

RĀKSHASA—Venerable Jājali! I bow to you Priyamvadaka, Place a mat here for the worthy officer

PRIYAMVADAKA—Here it is Pray, take the seat, Worthy Sir!

CHAMBERLAIN, *taking his seat*—His Majesty Prince Malayaketu says courteously to the Minister "My heart is grieved that the Noble One has been abjuring personal decoration befitting his (high) position since a long time The memory of the excellent qualities of the (late) Nanda is difficult to be obliterated Still it behoves the Noble One to grant my request, *exhibiting an ornament*—and put on this ornament which I take off from my person and send to him

RĀKSHASA—Venerable Jājali! Tell His Majesty respectfully in my name that the memory of the good qualities of my late master has already been obliterated by (the impress) partiality for His Majesty's excellent qualities on my mind But—

> As long as the enemies are not destroyed to a man and the golden throne of His Majesty who is the best of men on earth, is not set up in the Sugānga palace, I will not wear the slightest ornament on these limbs of mine that have abjectly suffered humiliation at the hands of the foes **10**

CHAMBERLAIN—Under the Minister's lead His Majesty perceives every thing within easy reach Do, therefore accede to the Prince's request which is the first of its kind

RĀKSHASA—Venerable Sir! Your word is as much unavoidable as the Prince's So I have but to conform to His Majesty's order

CHAMBERLAIN, *decorating Rākshasa with the ornament*—God bless you I depart

RĀKSHASA—I bow to you, Venerable Jājali!

Exit Chamberlain

RĀKSHASA—Priyamvadaka, see if there be any one at the door wanting to see me

PRIYAMVADAKA—I obey *Proceeding to the door and noticing the snake-charmer*—Well, Sir, who are you?

SNAKE-CHARMER—Good man! I am a snake-charmer I wish to exhibit snakesports before the Minister

PRIYAMVADAKA—Wait till I inform the Minister *Returning to Rākshasa*—Please Your Excellency, there is a snake-charmer wishing to exhibit snakesports before the Minister

RĀKSHASA, *noticing the throbbing of the left eye, to himself*—O! the inauspicious sight of snakes! *Aloud* Priyamvadaka, I have no

curiosity to see snakesports So give something to Gratify him and dismiss him

PRIYAMVADAKA—I do as Your Excellency bids me *Making for the snake-charmer* Hallo! His Excellency the Minister favours you not with an interview, but with the fruit of it

SNAKE-CHARMER—Gentle Sir! Respectfully say to the Minister on my behalf that I am not merely a snake-charmer but a Prākrit poet So it the Minister does not favour me with an interview, His Excellency will be pleased to read this leaflet

PRIYAMVADAKA *taking the leaflet and returning to Rākshasa*—Respected Sir! The snake-charmer there respectfully says that he is not merely a snake-charmer but a Prākrit poet So if the Minister does not favour him with an interview Your Excellency would be pleased to read this leaflet

RĀKSHASA *takes the leaflet and reads*—

> The honey which the bee gives having by its skill sucked completely the flower juice, serves the purpose of others **11**

After a moment's reflection to himself Ha! The verse purports to say that there is (come) my spy fetching (lit knowing) news from Kusumapura, (the Flower city) Now my mind has been so much distracted by political schemes (lit work), and there is such a large number of secret agents that I forget but just remember him Verily he must be Virādhagupta in the guise of a snake-charmer *Aloud* Priyamvadaka, show him in He is a great poet I should hear his elegant verses

PRIYAMVADAKA—I obey *Returning to the snake-charmer*—Come in, good Sir!

SNAKE-CHARMER, *advancing and looking intently to himself*—Here is His Excellency Rākshasa—

> Apprehensive of his activities, the Goddess of Sovereignty looking about (timorously) with her creeper-like left arm thrown loosely around the neck of the Maurya and with her right arm, dropping down on the lap as often as set perforce on his shoulder, does not yet repose her right breast on the chest of Chandragupta in a way to press hard the nipple in the contact of a close embrace **12**

Approaching—Victory to Your Excellency

RĀKSHASA, *seeing him*—O Virādha— ! *Checking himself midway mindful of something* Priyamvadaka, I will have snake-spots now So the attendants may retire You too may go about your work

PRIYAMVADAKA—I do as Your Excellency bids me

Exit Priyamvadaka with attendants

RĀKSHASA—Dear Virādhagupta ! Take this seat

VIRADHAGUPTA—I do as you direct me *He sits down*

RĀKSHASA *eying him closely, with a sigh*—Alas ! That this should be the plight of my (late) Master's dependants

VIRĀDHAGUPTA—Away with the lament Your Excellency is to restore us ere long to our former grandeur (lit position)

RĀKSHASA—Now give me a detailed account, friend, of Kusumapura

VIRĀDHAGUPTA —Please Your Excellency, the story of Kusumapura is long Where shall I begin ?

RĀKSHASA—My friend ! I wish to hear the achievements of the assassins, poisoners, and other secret agents of mine, beginning with the entry of Chandragupta in the palace of Nanda

VIRĀDHAGUPTA—Here do I narrate them The forces of Chandragupta and Parvateśvara, composed of Śakas Yavanas, Kirātas, Kāmbojas, Pārasīkas Bālhīkas and others led by the counsels of Chāṇakya, looking like seas with waters in commotion, at the time of universal destruction, invest Kusumapura on all sides

RĀKSHASA, *At once drawing his sword*—Ah ! who on earth dare invest Kusumapura, while I am alive Virādhagupta

> Let Archers briskly protect the wall all round in the direction of the earthwork, let elephants, strong enough to break the array of hostile elephants be stationed at the gates, and let those who wish to have a hit at the feeble forces of the enemy, and are desirous of fame sally forth being at one with me fearless of death **13**

VIRĀDHAGUPTA—Your Excellency would spare this outburst of passion It is the past that I am describing

RĀKSHASA, *with a sigh*—Oh ! It is the past ! I thought it was the (living) present *Dropping down the sword with tears in his eyes*

Lord Sarvārthasiddhi ! Rākshasa (still) remembers the great favor of Your Majesty and it makes him sad

> In your (heated) imagination through your high regard sent orders you multiplied Rākshasa a thousand-fold as it were and through your high regard sent orders upon orders in battle to me who was then in the city, commanding me in these words 'Let Rākshasa hasten to the spot which this body of elephants, black like rain-clouds, is attacking Let Rākshasa repel the charge of this troop of horses rushing like tides (lit bounding like rolling waters) Let Rākshasa make a short work of that corps of foot soldiers **14**

VIRĀDHAGUPTA—His Majesty Sarvārthasiddhi perceived it He could not bear to see the citizens undergoing the severe hardship of the siege day after day Under the circumstances he repaired to the underground passage and retired to the penance forest for the sake of the citizens In the absence of His Majesty, your forces grew slack in enterprise, you, thereupon left the city by the underground passage for the purpose of restoring the Nanda power, having (previously) ascertained (the faith of) the citizens from such daring deeds as obstructing the proclamation of Chandragupta's victory Thereafter poor Parvataka met his death at the hands of the poison-maid retained by you to kill Chandragupta

RĀKSHASA—See the wonder, friend !

> The dangerous (lit powerful) poison-maid claiming a single victim, that I had kept to slay Chandragupta, reaching Parvateśwara simply killed him whom wicked Vishnugupta wanted to kill just as the dangerous magic missile Śakti, claiming a single victim, that Karna had kept to slay Arjuna, reaching Ghatotkacha simply killed him whom Krishna wanted to kill to his very great delight **15**

VIRĀDHAGUPTA—It was a freak of Fate What could the Minister do ?

RĀKSHASA—Proceed

VIRĀDHAGUPTA—Frightened away by the murder of his father, Prince Malayaketu fled (for his life) Then Vairodhaka, brother to Parvateśvara, was lulled into confident security (by Chānakya) And Chandragupta's entry in the palace of Nanda was publicly notified Chānakya (on the day of the entry) summoned all the carpenters residing in Kusumapura and thus addressed them

'There is to be the entry of Chandragupta in the palace of Nanda to-day as appointed by astrologers You will, therefore decorate the royal mansion commencing with the main entrance Then the carpenters respectfully said that anticipating the entry of His Majesty Chandragupta in the palace of Nanda, carpenter Dāruvarman had already furnished the main entrance with magnificent (lit special) decorations such as, the golden arch and the like so that the interior only remained to be decorated for them Then the fellow Chānakya bestowed a long eulogium on Dāruvarman s wisdom, expressing gratification at his having decorated the Royal mansion without being told, and added that he would have his reward for it before long

RĀKSHASA, *with concern*—Tut, speak not of the gratification of the fellow Chānakya Owing to excessive loyal zeal or stupid blundering, Dāruvarman must have aroused strong suspicion in his mind so that his attempt (on the life of Chandragupta) I fear must have failed or miscarried

VIRĀDHAGUPTA—Then at the auspicious moment in the middle of the night that cursed Chānakya placed Vairodhaka, the brother of Parvateśvara, on the same throne with Chandragupta and divided the empire between them

RĀKSHASA—What do you say ? Did he, in truth, give to Vairodhaka, the brother of Parvateśvara half the empire as promised previously by him ?

VIRĀDHAGUPTA—Yes, he did

RĀKSHASA, *to himself*—Surely, that very cunning fellow Chānakya, must have made this public demonstration to wipe away the infamy of (lit caused by) the murder of Parvateśvara having in view some secret way of murdering the poor fellow *Aloud* Well, what then ?

VIRĀDHAGUPTA—After the performance of the coronation ceremony, Vairodhaka wrapped his person in a silken robe (of state) wrought all over with strings of pearls, put on a jewelled crown which at the same time encased and adorned his hair and decked his broad chest with garlands of sweet smelling flowers worn crosswise So his features were not recognisible even by those who knew him intimately He mounted agreeably to the orders of wicked Chānakya, the female elephant Chandralekhā, that Chan-

dragupta used to ride, and accompanied by the princes that followed in the train of Chandragupta he got to the entrance of the palace of Nanda Then the carpenter Dāruvarman your secret agent, taking Vairodhaka for Chandragupta contrived to drop down on him the arch of mechanical contrivance At that moment the Mauryan attendant Princes reined in their steeds out-side the palace Now, Barbaraka, the driver of Chandralekhā another secret agent of yours seized with his hand the golden staff hanging by a golden chain with a desire to draw the knife that was inside the staff

RĀKSHASA, *to himself*—The effort of both was equally misdirected

VIRĀDHAGUPTA—So the female elephant apprehending a blow below the hip (of her right foreleg) all of a sudden changed her gait Then the arch of mechanical contrivance dropped by Dāruvarman counting on the previous (forward) motion fell wide of the mark and crushed to death Barbaraka before he could reach Virodhaka, mistaken for Chandragupta with the drawn knife in his hand (lit with which his hand was busy) At that instant Dāruvarman who had been erewhile sitting on the lofty stage supporting the arch expecting certain death for dropping down the arch of mechanical contrivance killed poor Vairodhaka mounted on the female elephant there and then with the iron bolt that had formed the key of the mechanism (of the arch)

RĀKSHASA—Pitiful two undesirable things have happened Vairo dhaka and Barbaraka are killed, as Fate would have it and Chandragupta is uninjured Well what became of the carpenter Dāruvarman ?

VIRĀDHAGUPTA—He was stoned to death by the pedestrian Vanguards of Vairodhaka

RĀKSHASA, *with tears in his eyes*—Alas ! I have lost my loving friend Dāruvarman ! Well, what did that physician of ours, Abhayadatta do ?

VIRĀDHAGUPTA—He did all (to completeness)

RĀKSHASA *joyfully*—Well, then is Chandragupta killed ?

VIRĀDHAGUPTA—No, Minister ! He is not killed as Fate would have it

RĀKSHASA, *sadly*—Why do you then say that he did all (to completeness)

VIRĀDHAGUPTA—He prepared a draught for Chandragupta which was mixed with a pulvarised drug causing secret death Chānakya examined it, and found that it changed colour in the golden bowl So he said to Chandragupta — Vrishala ! there is poison in the draught don't you drink it '

RĀKSHASA—Surely, the fellow is very shrewd, well, what became of the physician ?

VIRĀDHAGUPTA—He was made to drink that draught, so he died

RĀKSHASA, *sadly*—Alas ! an erudite Doctor of medicine is lost (lit is dead) Well then, how did Pramodaka—the officer of the sleeping palace—fare ?

VIRĀDHAGUPTA—He shared the fate of others

RĀKSHASA, *sadly*—How so

VIRĀDHAGUPTA—The fool lived extravagently (lit at great expense) with the large sum of money which you gave him and when questioned as to how he came by so much wealth, he made contradictory statements, whereupon Chānakya put him to death by torture

RĀKSHASA, *sadly*—How sad here, too, Fate has thwarted us Well, what s the news of Bībhatsaka and his associates employed by us to murder Chandragupta in bed, who dwelt in the interior of the wall of the sleeping mansion, having got in there by the underground passage ?

VIRĀDHAGUPTA—It is terrible

RĀKSHASA, *with a feeling of uneasiness*—Could it be that their presence there was discovered ?

VIRĀDHAGUPTA—So it was, prior to the entry of Chandragupta, wicked Chānakya visited the sleeping mansion which he no sooner entered than, as he closely inspected it, observed a line of ants issuing from a hole in the wall with particles of boiled rice Hence, he concluded that there were men hidden inside the sleeping mansion, and he ordered it to be set fire to When it was on fire Bībhatsaka and his associates blinded by smoke, could not find the passage door which they had previously secured (from within) and so they all perished in the flames

RĀKSHASA, *with tears in his eyes*—Behold the good luck, Friend, of wicked Chandragupta

The poison-maid whom I secretly employed to kill him by (the perversity of) Fate, caused the death of Parvataka who was to claim half the kingdom, and those whom I engaged to kill with deadly weapons and poisons have themselves been killed with them My schemes do but bring manifold good unto that Maurya himself **16**

VIRĀDHAGUPTA—Nevertheless look here, Your Excellency, what is undertaken, can, by no means, be given up

The vulgar do not, indeed undertake a thing for fear of obstacles the middling undertake a thing and give it up debarred by impediments but noble persons do not give up what they undertake though again and again obstructed by difficulties **17**

RĀKSHASA—Certainly, what is undertaken cannot be given up You see it with your own eyes Now go on with your account

VIRĀDHAGUPTA—Since then Chānakya grew a thousand-fold more vigilant in the matter of the safety of Chandragupta and ferreting out that such a thing must be the doing of such a person, he punished your trusted friends residing in Kusumapura (one after another)

RĀKSHASA *in anxious suspense*—And who were the persons that were punished

VIRĀDHAGUPTA—To begin with, the Buddha monk Jīvasiddhi was banished with disgrace from the capital

RĀKSHASA, *to himself*—So far as he is concerned, it is bearable Banishment is not painful to one without a family or property *Aloud* On what charge, friend, was he banished ?

VIRĀDHAGUPTA—On the charge that he murdered Parvateśvara with the poison-maid retained by you

RĀKSHASA, *to himself*—Kautilya, you deserve much praise for your policy—

who sow but single seed and reap many fruits Thus you have removed the stain on your character, cast it on us and got rid of the claimant of half the kingdom **19**

Aloud—Proceed further

VIRĀDHAGUPTA—Then Śakatadāsa was ordered to be impaled on the charge that he had employed Dāruvarman and others to murder Chandragupta It was proclaimed throughout the town

RĀKSHASA, *with tears in his eyes*—Ah ! Friend Śakatadāsa, you did not deserve such a (sad) death But, no, you died in your

master s cause and are not to be deplored It is we that cling to life even after the destruction of the Nandas, whose case is to be deplored

VIRĀDHAGUPTA—Don't say so It is the Master's cause and none but that cause which you strive to serve here

RĀKSHASA—Friend—

Clinging to the love of life and not this cause, indeed, we *ungratefully* do not follow our sovereign gone to the other world **20**

VIRĀDHAGUPTA—Pardon me Your Excellency It is not so as you say

Clinging to this cause indeed and not to the love of life you *gratefully* do not follow our sovereign gone to the other world **21**

RĀKSHASA—Speak on Friend ! I am prepared to hear of another such disaster to a friend

VIRĀDHAGUPTA—Perceiving this Chandanadāsa had your family (safely) removed

RĀKSHASA—It was improper For he did what was hostile to the wicked fellow Chānakya

VIRĀDHAGUPTA—Is it not still more improper to play false to a friend ?

RĀKSHASA—Well proceed with the account

VIRĀDHAGUPTA—He was pressed to deliver your family which he did not do Then the fellow Chānakya flew into rage and—

RĀKSHASA, *with alarm*—put him to death Is it so ?

VIRĀDHAGUPTA—No, no He ordered his property to be seized, put him in chains and sent him to prison with his wife and son

RĀKSHASA—Then why do you say with (an air of) gratification that he had my family safely removed ? You had rather say that I, in person, am just in chains with my son and wife

PRIYAMVADAKA, *putting aside the curtain and entering abruptly*—Victory to Your Excellency , there is Śakatadāsa at the door.

RĀKSHASA—Is it really so ?

PRIYAMVADAKA—The attendants of Your Excellency do not know (what it is) to tell a lie

RĀKSHASA—Friend Virādhagupta how is this ?

VIRĀDHAGUPTA—There is Fate that safe-guards a person

RĀKSHASA—Priyamvadaka, if it is so, usher him in this very moment and bring me comfort Why do you delay ?

PRIYAMVADAKA—I do as Your Excellency bids me

Exit Priyamvadaka

Then enters Śakatadāsa followed by Siddhārthaka

ŚAKATADĀSA, *to himself*—

> I saw the stake of impalement firmly planted in the soil, as I did the Maurya accepted with bent head (lit wore) the garland of a felon to be executed which smote my consciousness as I did his rule (lit sovereignty) and heard the music of the drums of execution terribly grating on the ear, as I did the overthrow of the sovereign Still my heart did not break hardened methinks by the (three)previous strokes of misfortune **22**

With joy on seeing Rākshasa Here is Minister Rākshasa—

> upholding the cause of king Nanda with undying devotion even after his death he stands at the highest mark (of eminence) among the faithful on earth **23**

Making up to him—Victory to the Minister

RĀKSHASA *with joy on seeing him*—Friend Śakatadāsa, by good luck I see you that had been in the clutches of Kautilya, do therefore embrace me

Śakatadāsa embraces him

RĀKSHASA, *after a long embrace*—sit you down here

ŚAKATADĀSA—I do *He sits down*

RĀKSHASA—Friend Śakatadāsa ! who is the author of this joy to my heart ?

ŚAKATADĀSA, *pointing to Siddhārthaka*—This dear friend Siddhārthaka, he it was that rescued me from the place of execution putting to flight the executioners

RĀKSHASA, *with joy*—Gentle Siddhārthaka, this is admittedly inadequate to the good you have done Do, however, accept it. *So saying he takes off the ornament on his person and presents it to Siddhārthaka.*

SIDDHĀRTAKA , *taking it and falling down at his feet*—Please Your Excellency, I am a new-comer, so I have no acquaintance here

with whom I may deposit this gift of the Minister and feel secure I, therefore wish to keep it in the Minister s treasury (in a casket) stamped with this signet ring I shall take it when I want it

RĀKSHASA—All right There is no objection Śakatadāsa, do as he says

ŚAKATADĀSA—As the Minister commands *Aside to Rākshasa on seeing the signet ring* The ring has the Minist r s name engraved

RĀKSHASA, *observing it to himself*—Too true It is the very ring that my Brāhmana wife took off my finger (lit hand) to comfort her (to soothe her anxiety) How did it reach this man's hand ? *Aloud* Gentle Siddhārthaka ! Whence did you get this ring ?

SIDDHĀRTHAKA—Please Your Excellency—there is a moneyed man lapidary Chandanadāsa by name in Kusumapura It lay at the entrance of his house I found it there

RĀKSHASA— That is likely

SIDDHĀRTHAKA—What is likely there, Your Excellency ?

RĀKSHASA—(I mean) The find of such an article lying at the entrance of the mansions of very rich persons

ŚAKATADĀDSA—Dear Siddhārthaka ! It is the Minister's signet ring His Excellency will reward you with money much in excess of what it is worth hand it over

SIDDHĀRTHAKA—Noble friend ! I esteem it a favour that His Excellency should accept this ring *He hands over the ring*

RĀKSHASA—Dear Śakatadāsa ! You may make use of this very ring in matters official

ŚAKATADĀSA—As the Minister commands

SIDDHĀRTHAKA—Please Your Excellency, I have a request to make

RĀKSHASA—Speak out, good man, unreservedly

SIDDHĀRTHAKA—Your Excellecny will surely perceive that I can not return to Pātaliputra, having given offence to the fellow Chānakya I, therefore, crave to be taken up in your service

RĀKSHASA—Good man ! It is gratifying to me , we hesitated to invite you to do so only because we did not know your mind (lit intention) You may enter our service

SIDDHĀRTHAKA—I am thankful for the favour

RĀKSHASA—Dear Śakatadāsa! Give rest and refreshment to Siddhārthaka

ŚAKATADĀSA—I do as you bid me forthwith

Exit Śakatadāsa with Siddhārthaka

RĀKSHASA—Dear Virādhagupta! Finish your account Do the members of the body politic bear our tactics of causing disunion
VIRĀDHAGUPTA—Oh yes, they do Surely it is well known

RĀKSHASA—What is well known, Friend!

VIRĀDHAGUPTA—That Chandragupta is angry with Chānakya at the escape of Malayaketu And Chānakya elated with success, adds to his displeasure by the repeated contravention of his orders This I say from personal knowledge

RĀKSHASA *delighted to hear it*—Dear Virādhagupta! Go back to Kusumapura in this very guise of a snake-charmer There I have a friend named Stanakalaśa living in the guise of a bard You shall tell him in my name that whenever Chānakya acts contrary to the orders of Chandragupta, he shall incite the latter with inflamatory verses and communicate the result very secretly by the mouth of Karabhaka

VIRĀDHAGUPTA—I obey Your Excellency's orders

Exit Virādhagupta

PRIYAMVADAKA *entering*—Victory to Your Excellency Śakatadāsa respectfully states that these three ornaments of superior quality are for sale Your Excellency will examine them
RĀKSHASA *to himself, examining them*—these are ornaments of very great value *Aloud* Good man! Tell Śakatadāsa to satisfy the seller and buy them

PRIYAMVADAKA—I obey [*Exit*

RĀKSHASA—I too, must depute Karabhaka to Kusumapura *Rising from his seat* I wish Chandragupta part friendship with the wicked fellow Chānakya Nay, I need have no misgiving

Having imposed his mandate on all chieftains, the Maurya is growing imperious (lit fiery), and deeming that it is his

support that has made the Maurya a king Chānakya is filled with arrogance One has acquired a kingdom and gained his object The other has crossed the ocean of his vow The very consciousness of the ends achieved joined to the failings (noticed), shall certainly make them break fellowship (lit friendship) **24**

Exit Rākshasa

END OF ACT II

called

RĀKSHASA'S PLOTS

ACT III

FEIGNED QUARREL

There enters the Chamberlain of Chandragupta

CHAMBERLAIN—O Passion of Desire! You perceived sensuous objects such as (the beauty of) form and others by the eye and other organs of sense and profited thereby All these are important to discharge their functions of cognizing the objects And the organs of action obedient to you (lit your commands), are greatly losing (active) vigour Thus has old age asserted itself (lit, planted its foot) on you for certain In vain, do you pine (for gratification) 1

Moving onwards and looking upwards in the air O you servants attached to the Sugānga Palace! His Majesty Chandragupta of auspicious name commands that the Palace precincts be filled with decorations For, His Majesty wishes to enjoy the sight of Kusumapura celebrating the Kaumudī Festival *Looking upwards in the air again* What do you say to me? The Kaumudī Festival is countermanded Is His Majesty not aware of it indeed? Ill-fated fellows that you are! What means this talk that will cost you your life

Let the beauty of gay *Chavaris* shining like a collection of the rays of the full Moon quickly and usually hang about the columns having the sweet fragrance of incense and decked with garlands and let the earth, that is, as it were drooping under the load of the imperial throne to be borne incessantly be instantaneously refreshed by the sprinkling of sandal scented water and the strewing of flowers 2

Looking upwards in the air again What do you say to me? You carry out the commands of His Majesty this very instant Be quick, good fellows! His Majesty Chandragupta is coming up there

> This high spirited Prince endeavouring to bear up in early youth the heavy yoke of the empire (lit earth) that his veteran sire Nanda like a draught animal (lit an ox trained to bear the yoke) bore for a long time with strong limbs without flinching along rugged paths neither stumbles nor smarts (lit feels pain) though in the stage of a bull that is being broken **3**

Voice behind the stage —This way, Your Majesty

Then enter the King and a Female Door-Keeper

KING, *to himself*—To govern a kingdom is indeed full (lit a big source) of discomfort to a conscientious ruler (lit a king mindful of discharging the duties of a ruler) For—

> The protector of the people has to forego his own gratification in gratifying others as the epithet of the guardian of the earth, void of its proper connotation is a misnomer (lit inappropriate, unjustified) If, then, he prefers the gratification of others to his own, he is, also, a drudge, and how can one that is a drudge of others have a taste of personal gratification **4**

Moreover it is really difficult even for good rulers to please Lady Sovereignty

> She hates the stern, forsakes the gentle for fear of outrage, dislikes the illiterate loves not the profoundly learned, feels shy of the brave and flouts the cowardly Like a much-courted courtezan Lady Sovereignty is hard to serve **5**

There is, besides, the injunction of the Revered Preceptor that I must pick a feigned quarrel with him and rule independently for some time I have agreed with much reluctance to do it which is something like sin I am, however, always independent with the instructions of the Reverend Preceptor (to boot) to enlighten me (lit my mind) at all times For—

> As long as the disciple does the right thing here he never receives a check It is only when he strays from the (right) path in delusion that the Preceptor acts as a curb, we are averse to all sorts of independence beyond this **6**

Aloud Venerable Vaihīnari! Show us the way to the Sugānga alace

HAMBERLAIN—This way your Majesty *Making up to the palace* Here is the Sugānga palace ascend gently My Lord

KING, *acting the ascent and looking at the quarters*—How lovely do the quarters look invested with the beauties of the autumnal season !

Silvered (lit whitened) with white cloud-lets, overspread with flocks of sweet singing swans and crowded with bright asterisms grouped beautifully the ten quarters gently (lit slowly) stretch (lit flow) far away into the heavens now by night like so many rivers silvered with sand banks overspread with flocks of sweet singing swans and crowded with bright night-lotuses grouped beautifully 7

Moreover—

The autumn has, as it were brought prosperity to all having caused the waters of rivers, that had been transgressors to keep within proper limits having imparted lowliness to the (stiff) paddy stalks on their being laden with the weather of (rice) grains and having cured peacocks of the bane of excessive pride 8

Again—Like a consummate and clever messenger of love leads the river Goddess Gangā any how to the proper course and takes her to Mr Ocean Lord She who previously looked black and was pining away because her husband professed love to many, now looks sweet (lit pleased) 9

Surveying the city How now ? There is no celebration of Kaumudī Festival in the city Venerable Vaihīnari ! Was the order to celebrate the Kaumundī Festival proclaimed in our name or not ?

CHAMBERLAIN—It was My Lord

KING—Well then is it that the people did not obey our order ?

CHAMBERLAIN, *stopping his ears*—God forbid the profanity Nowhere on earth has Your Majesty's authority been opposed How could it then be opposed in the Metropolis (lit by citizens) ?

KING—Then how is that the Kaumudt Festival is not yet celebrated

Courtezans attended by companions of pleasure, well-versed in gallant talk do not adorn the thoroughfares, moving with a gentle pace owing to the imposition of the weight of the heavy (lit bulky) hind parts, and opulent eminent citizens, accompanied by their wives do not celebrate the much-loved Festi-

val, vying with one another, without misgivings in their magnificence **10**

CHAMBERLAIN—My Lord It is that

KING—What is that ?

CHAMBERLAIN—It is that

KING—Speak out in plain terms

CHAMBERLAIN—The Kaumudī Festival is conteramanded

KING, *angrily*—Zounds ! Who did it ?

CHAMBERLAIN—I cannot say further, My Lord

KING—Can it be that Revered Chānakya deprived spectators of this exceedingly lovely spectacle ?

CHAMBERLAIN—Who else, My Lord, that loves life, would set at naught Your Majesty s authority ?

KING—Śonottarā, I want to sit (here)

FEMALE DOOR-KEEPER—Here is the seat of State My Lord ! Be pleased to sit there

KING, *taking his seat* —Venerable Vaihīnari, I want Revered Chānakya

CHAMBERLAIN—As Your Majesty commands *Exit*

Then enters Chānakya seated on a mat in his own house in a thoughtful and angry mood

CHĀNAKYA—What ! Wicked Rākshasa strives to rival me (in political schemes) ?

> Resolved that he would wrest the Sovereignty from Chandragupta, the Maurya, just as I, Kautilya resenting wrong done to me (lit wronged) like a serpent, left the city, and, having slain Nanda placed the Vrishala Maurya on the throne, he tries to surpass my superior wisdom **11**

Fixing his gaze in the air—I say, Rākshasa, desist from this vain endeavour.

> The king in the present case (lit this our) is not haughty Nanda, who had his affairs managed by Ministers , it is Chandragupta You, too, are not Chānakya The only thing common in the enterprise running parallel to mine is enmity to the king, the principal member of the body politic **12**

But I should not much bother myself (lit my mind) about it That son of Parvataka there, I will remember is surrounded by men in my pay who have gained an entrance into (the chambers of) his heart and Siddhārthaka and other secret agents are all intent on the execution of their mission Now by picking up a sham quarrel with Chandragupta the Maurya, I shall bring about a rupture between the enemy Malayaketu and antagonistic Rākshasa who in his own estimation holds himself a master of the tactics of causing rupture **13**

CHAMBERLAIN, *entering*—Woe to service !

One has to stand in awe of the king his ministers his favourites and other companions of pleasure in the king s household that are in his good graces Lowering the dignity of a man that meanly toils for food with euphemistic phrases and uppermost eyes, service is rightly regarded by the wise as a canine mode of living **14**

Proceeding further and reaching the house Here is the dwelling place of Revered Chānakya Let me in *Entering it and looking about* I wonder at the possessions of the Minister of the king of kings

Here is a piece of stone to pound cowdung cakes here lies a heap of Kuśa-grass brought by pupils and the tenement there with its mouldering walls appears to bend down at the (lower) end of the roof under the load of those sacrificial sticks which are being dried (in the sun) **15**

To him His Majesty Chandragupta is simply *Vrishala* and rightly enough For—

It is wholly the (powerful) influence of the passion of desire subject to which even those persons who never tell a lie, talk glibly and ever unwearied, belaud meanly the king for virtues which he does not possess Otherwise, the king is as much an object of disregard as a straw to those who are free from desire **16**

Seeing Chānakya with a feeling of awe Here is Revered Chānakya—

Getting hold of the (whole) world, he has established the reign of Chandragupta there, having brought about the end of the reign of Nanda simultaneously thus surpassing the sun's splendour by his as the former has the hold of half (lit not whole) the globe at a time and establishes there the reign of cold and heat alternately **17**

Bowing with bent knees Victory to the Revered Preceptor

CHĀNAKYA—What brings you into our presence, Vaihīnari ?

CHAMBERLAIN—Revered Sir ! His Majesty Chandragupta whose feet are dyed red by the rubies (lit gems) in the diadems of princes hastening to pay homage, bows down his head to the Revered Preceptor, and respectfully states that he wishes you should see him provided the visit causes no interruption in your work

CHĀNAKYA—The Vrishala wishes that I should see him ! How is that ? Can it be that the countermanding of the Kaumudī Festival by me has reached his ears ?

CHAMBERLAIN—It has, indeed Revered Sir

CHĀNAKYA,—*flying into rage*—Ah ! who told him that ?

CHAMBERLAIN *shaking with fear*—I beg your pardon, Revered Sir His Majesty Chandragupta ascended the Sugānga Palace and from it he noticed in person that the Kaumudī Festival was not celebrated in the city

CHĀNAKYA—I see, it was you who then stirred up his feelings and roused his wrath against me How can it be otherwise ?

Mute with fear the Chamberlain looks down

CHĀNAKYA—Ah ! what spite do the officers of the king's household bear unto Chānakya ? Well, where is the Vrishala ?

CHAMBERLAIN—His Majesty was in the Sugānga Palace when he sent me into the Revered Preceptor s presence

CHĀNAKYA, *getting up*—Then show me the way to the Sugānga Palace

CHAMBERLAIN—Come this way, Revered Sir !

They go to the Sugānga Palace

CHAMBERLAIN—Here is the Sugānga Palace Ascend it gently, Revered Sir

CHĀNAKYA, *acting the ascent and seeing Chandragupta*—Oh ! the Vrishala is gracing (lit sitting on) the throne Bravo !

> The throne is rid of the defaulting Nandas It is occupied by the Vrishala, the best of kings As is the throne, so is the throned king The three good results give me a triple gratification **18**

Making up to Chandragupta Victory to the Vrishala.

KING, *rising from the throne*—Here does Chandragupta throw himself at the Revered Preceptor's feet

CHĀNAKYA, *Raising him up by the hand*—Arise my son!

> May the interstices of the toes of your feet be ever filled with the lustre of the crest-jewels of hundreds of princes ceaselessly pouring in and throwing themselves at your feet with a tremour of fear from the Himālaya mountain (in the north) cooled by the showers of the sprays of the Heavenly River tumbling over rocks (down) to the shore of the southern ocean lit up with the gleam of pearls shining with varying brilliancy **19**

KING—I enjoy it already by the favour of the Revered Preceptor Please take your seat, Revered Sir

They take their appropriate seats

CHĀNAKYA—*Vrishala!* Why did you send for us?

KING—To bless me by your sight, Revered Sir

CHĀNAKYA, *with a smile*—Have done with this courtesy Never do kings send for officers without a (weighty) reason (demanding their immediate attendance)

KING—What good does the Revered Preceptor see in countermanding the Kaumudī Festival?

CHĀNAKYA, *with a smile*—To take us to task—for that you sent for us

KING—No, no to prefer that request (I sent for you)

CHĀNAKYA—If it be so, the disciple should certainly bow to the will of the (worthy) preceptor who deserves to be requested

KING—So it is no doubt as to that But the Revered Preceptor does nothing without any reason

CHĀNAKYA—Vrishala! You judge aright Chānakya does nothing without any reason even in sleep (which he sleeps with one eye open)

KING—Hence a desire to know (lit hear) the reason makes me speak

CHĀNAKYA—Vrishala! Authors of works on Politics speak of three forms of government in this world, that conducted by (lit dependent on) the king i e, *autocratic*, that conducted by the minister i e, *ministerial* and that conducted by them both i e, *joint* Of these

yours is the *ministerial* government What have you to do with inquiring into the reason of a thing? It is we who mind it

The king is offended He turns away his face Meanwhile two bards behind the stage recite verses

FIRST BARD—

May the person of Śiva (ever) ward off your trouble!—that person of superb beauty which makes the sky all white with (its) ashes, silvers over the gray skin of the elephant giant with the rays of the Moon (on the head), wears a snowy wreath of (human) skulls and beams bright on account of the god's loud laugh, resembling thereby *Śarad* (autumn) that makes the sky all white with the splendour of *Kāśa* flowers, silvers over the gray clouds with the rays of the Moon, wears a swony wreath of *Kumuda* flowers and shines bright an account of *Rājahamsa* birds **20**

Moreover—

May the eyes, looking somewhat obliquely of Vishnu, who with the yawning and stretching of his limb thinks of leaving the broad couch formed of the body of *Śesha* with the round of his hoods for pillows, ever protect you—those eyes of Vishnu which are dim on account of recent opening, which for a moment turn away from the light of jewel-lamps, which are slow in their (visual) functions which are moist with drops of water and which are very red in consequence of the (recent) cessation of sleep **21**

SECOND BARD— Just as kings of beasts that are made the storehouses as it were of the autocratic sense by the creator, do not brook the breaking of their jaw-bone on any account being endowed with a high sense of their dignity having vanquished by their might high spirited elephants leading herds of wild elephants, so too eminent kings of men that are made the storehouses, as it were, of the autocratic sense by the creator do not brook the infringement of their order, being endowed with a high sense of their dignity, having vanquished by their might haughty chiefs commanding bodies of war elephants **22**

MOREOVER—

It is not the wearing (lit use) of ornaments etc which makes a ruler He alone is said to be a ruler who like you, has his commands set at naught by none **23**

CHĀNAKYA *to himself*—The first (recital), directly panegyrizing the the gods Śiva and Vishnu refers indirectly to the autumn that has set in But the second what is it? I cannot make it out *After a moment's reflection* Ah! I see It is the machination of Rākshasa Wicked Rākshasa! You are detected For Kautilya is wide awake

KING—Venerable Vaihīnari! Let a thousand gold-pieces be given to (each of) these two bards

CHAMBERLAIN—I obey My Lord *He sets off*

CHĀNAKYA—Stop Vaihīnari! You are not to go

The Chamberlain trembling looks at the king

CHĀNAKYA—Vrishala! What means spending wrongly such a large sum?

KING—Since the Revered Preceptor thus puts restraint on me i all things autocracy is bondage and no autocracy

CHĀNAKYA—These evils befall on those kings who neglect their duties If you cannot put up with them mind your duties

KING—Here do we mind our duties

CHĀNAKYA—Right glad we are at it

KING—In that case we want to know the reason why the Kaumudī Festival countermanded?

CHĀNAKYA—I also want to know the reason why the Kaumudī Festival needs be celebrated?

KING—The prime reason is to enforce obedience to my command

CHĀNAKYA—And *my* prime reason for countermanding the Kaumudī Festival is to withhold obedience to your command For

> The fact that this command of yours which is received with bent heads (lit is borne on their heads) like a chaplet of nice flowers by hundreds of kings (of all lands) up to the shores of the four oceans skirted by forest dark with the young leaves of *Tamāla* trees with their waters agitated by restlessly moving sea-monsters falls short of me itself proclaims to the world that in your person sovereignty is graced by humility **24**

I shall also give you another reason if you want it

KING—Let us have it

CHĀNAKYA—Śonottarā! Tell the penman Achala in my name to give you the list of Bhadrabhaṭa and his comrades that have, in

disaffection, fled hence and entered the service of Malayaketu

FEMALE-DOOR-KEEPER—I obey *Going out and returning with the list* Here it is, Revered Sir !

CHĀNAKYA, *taking it*—Vrishala ! Hear me

KING—I am listening

CHĀNAKYA, *reading the list*—A list enumerating the high officials, Bhadrabhata and other champions of His Majesty Chandragupta of auspicious name in the (later) war that have in disaffection, fled hence and entered the service of Malayaketu Bhadrabhata, the superintendent of war elephants , Purudatta, the superintendent of war-horses Dingarāta, the nephew of the high chamberlain Chandrabhānu, Balagupta, a relation of his Majesty s, Rājasena, the, attendant of His Majesty's person when he was a young Prince Bhāgurāyana, the younger brother of General Simhabala Rohitāksha, a scion of the Mālava clan, and Vijaya varman, the head of the Kshatriya corps

KING—Well, I must know the causes of their disaffection

CHĀNAKYA—Listen to me Vrishala ! of these Bhadrabhata and Purudatta, superintendents of elephants and horses, these two were addicted to wine, woman and sylvan sport They were negligent in their supervision (of the corps) of elephants and horses On that account I removed them from their office, and merely allowed them their annuities So they left us and entered the service of Malayaketu each in his respective capacity The next two Dingarāta and Balagupta, these were blinded (lit overpowered) by excessive greed They deemed the annuities conferred on them by you to be insufficient So they left us and entered the service of Malayaketu expecting to get more from him As to Rājasena, your attendant, when you were a young Prince, he feared that the great wealth consisting of elephants horses and immense treasure which he had suddenly come by through your favour, would, as suddenly, be taken away from him So he made off hence and entered the services of Malayaketu As regards Bhāgurāyana, younger brother of General Simhabala, he had been friends with Parvataka, out of the love that he bore to him, he scared away Malayaketu by whispering into his ears that it was I Chānakya that has murdered his father So when I punished Chandanadāsa and others who were hatching treason, seized with fear on account of his guilt, he fled away and entered the service of Malayaketu Out of gratitude

that he had saved his life, he conferred upon him the office of the Privy Seal The last two, Rohitāksha and Vijayavarman, they again were filled with overweening pride They could not bear to see the honour bestowed by you on your kinsmen So they left us and entered the service of Malayaketu These were the causes of their disaffection

KING— If the causes of their disaffection were known, why did not the Revered Preceptor at once take proper measures against them?

CHĀNAKYA—I could not do it Vrishala!

KING—Did you not do it from inability or for political reason?

CHĀNAKYA—For a political reason of course How could it be from inability

KING—Then I want to know the political reason

CHĀNAKYA—Listen and learn The measure to be taken against disaffected subjects is two-fold—one of favours the other of punishments Now Bhadrabhata and Purudatta were removed from their posts Favour to them meant their reinstatement Had they been reinstated in spite of their vices it would have entirely ruined the corps of elephants and horses that are the main stays of the empire Dingarāta and Balagupta were beyond measure greedy They would not be satisfied even if the whole kingdom were given away to them Rājasena and Bhāgurāyana suspected us of depriving them of their life and property How would they have received our favours? Rohitāksha and Vijayavarman were extremely proud They did not bear to see the honour bestowed on your kinsmen What favour could be shown to them that would please them? So, the former course was not open to us As to the latter that too was out of question For, if we punish severely our high officials who had been our champions in the late war, on our recent coming into power after the Nandas, we should be viewed with distrust by such of our subjects as belong to the party of the Nandas All these disaffected officers of ours have been received into (Royal) favour by Malayaketu, son of Parvataka, who filled with rage for the murder of his father, is preparing to attack us with a very large army of Mlechchhas under the guidance of the Rākshasa This is the time for military activities and not for festivities What signifies the celebration of Kaumudī Festival when we have to attend to our defence works

KING—There is much to question in this matter

CHĀNAKYA—Question freely I, too, have much to say in this matter

KING—Why did you connive at the escape of that Malayaketu, the root of all this trouble (lit -evil)

CHANAKYA—Not to connive at his escape meant two courses, namely, to arrest and punish him or to give him half the kingdom promised (to his father) Had we arrested and punished him, that would have been giving our sign manual to the deed of ingratitude of having ourselves murdered Parvataka Had we given him half the kingdom, even that would have been (looked upon as) only wiping away the stain of ingratitude in connection with the murder of Parvataka For these reasons, we connive at the escape of Malayaketu

KING—This is your defence in this case But what have you to say regarding your connivance of (the escape of) Rākshasa who had been in this very city ?

CHĀNAKYA—As to Rākshasa, he was very much trusted by the partisans of the Nandas on account of his unflinching devotion to their (late) sovereign For, they know him well as they had been long together He had a resourceful brain and a valiant heart He commanded a large following of friends and possessed immense treasure So, I connived at his escape with the conviction that if he remained here, he would certainly create serious disturbance in the capital, but that, if he were allowed to depart he would not be difficult to manage, though he should cause disturbance in the country

KING—Why did you not take (proper) measures against him while he was here ?

CHĀNAKYA—How can it be said that I did not do it ? He was like a barb rankling (lit seated) in the heart That I removed and got rid of by skilful operations

KING—Why did you not seize him by force ?

CHĀNAKYA—Mind you, he is the (redoubtable) Rākshasa If we try to seize him by force, he would himself perish or work havoc in our forces Should this happen, it would be an evil either way Look here,

If pressed hard, that (brave) man should perish (in the fight) you would, O Vrishala, lose him Should he on the other hand cut down your best warriors, that too would be a hard thing indeed For these reasons it behoves us to subdue him by (proper) measures as we do a wild elephant **25**

KING—We are unable, Revered Sir, to overspeak you But it is the Minister Rākshasa, after all, that is in every respect much to be commended

CHĀNAKYA—' And not you '—that is the compliment Well Vrishala what has he done ?

KING—Listen, that great man—

stayed in the city as long as he liked after it was taken causing a lot of trouble to us He forcibly obstructed our soldiers in the proclamation of victory and other things He has besides by his grand statesmanly schemes confounded us (lit our minds) to so great an extent that we mistrust our trusted adherents **26**

CHĀNAKYA *with a laugh*—Is this all that Rākshasa has done ? I for a moment, thought that he dethroned you and made Malayaketu the supreme Lord of the earth as I had dethroned Nanda and made you supreme

KING—It was another's doing How does the Revered Preceptor claim to be its author ?

CHĀNAKYA—O You malicious detractor !

Which other person publicly took the great and terrible vow of extirpating the whole race of the enemy loosening the knot of hair on the head with fingers bent at the ends on account of the burst of high fury and slew the haughty nine Nandas that possessed ninety-nine crores of gold coins, like animals of sacrifice slaughtered one after another in the sight of Rākshasa ! **27**

KING—It was the doing of Fate that has been all along terrible to the Nandas

CHĀNAKYA—Only the unknowing believe in Fate

KING—The knowing, again, are not boastful

HĀNAKYA, *with raging anger*—Vrishala you mean to scold me as you would a servant !

> Now my hand again hastens to untie the knot of hair that has been tied up, my foot again moves to enter into another vow, and you overtaken by your doom (lit death) again kindle the fire of my wrath quenched by the destruction of the Nandas **28**

KING, *to himself*—Really, the Revered Preceptor is boiling with indignation What to do ?

> The lurid glow of his eye, though subdued in consequnce of the eye balls being wet with the flow of limpid tears while the eyelids move tremulously through excitement is, as it were, again ablaze, while the gloom of the knit up eyebrows thickens, and the blow of his foot is borne with difficulty by the earth, shaking terribly, as if put in mind of Rudra exhibiting the sentiment of fury in course of his frantic dance **29**

CHĀNAKYA, *resuming his coolness*—Vrishala ! It is no use bandying words If you consider Rākshasa superior to us, let this sword be given to him *He throws dowm the sword leaves his seat and fixing his gaze in the air, to himself says*— Rākshasa ! This is the height of your genius trying to overreach (lit vanquish) mine

> Ah ! all these tactics of disunion that are presently employed by you certainly in the belief that you will thereby easily vanquish the Maurya alienated from me will by this sham quarrel (lit in this way) surely and certainly conspire to your own disunion from Malayaketu **30**

Exit Chānakya

KING—Venerable Vaihīnari ! Let the subjects be informed that Chandragupta himself will, hencefourth, conduct the affairs of state irrespective of Chānakya

CHAMBERLAIN, *to himself*—Oh ! His Majesty calls him Chānakya without the honorific attribute, Alas ! He is removed from office, but it is no fault of His Majesty

> When the king acts improperly it is certainly due to (some) fault of the minister An elephant becomes vicious owing to the thoughtlessness of the driver 31

KING—Venerable Brāhmana ! Why are you hesitating ?

CHAMBERLAIN—Not in the least, My Lord, thank God, Your Majesty is asserting Your Majesty

KING, *to himself*—I hope the Revered Preceptor who expects to achieve his object by your being viewed in the light may gain that thereby *Aloud* Venerable Brāhmana ! Make haste

CHAMBERLAIN—I obey my Lord

Exit Chamberlain

KING—Śonottarā ! My head is aching on account of this harsh squable Therefore show us the way to the sleeping mansion

FEMALE DOOR-KEEPER—This way My Lord

KING *leaving his seat*—Although I slighted (in appearance) the Revered Preceptor in compliance with his (express) injunctions I feel an inclination as it were to sink into the bowels of the earth (to hide my head with shame) Then how is it that those who in reality act disrespectfully towards their *guru* do not die of shame (lit break their heart with shame) ?

Exeunt Omnis

END OF ACT III

called

FEIGNED QUARREL

Act IV

RĀKSHASA'S ACTIVITIES

There enters Karabhaka in the guise of a traveller

KARABHAKA—

> Who, I wonder, would cross and recross a distance of more than a hundred yojanas, were it not for the pressing mandate of the master to travel without respite? **1**

Now I go and see Minister Rākshasa —*moving forward* This is the mansion of the noble Minister Rākshasa *looking about*— which of the door-keepers are here ? Say to the noble Minister Rākshasa, that there is Karabhaka come post-haste from Pātaliputra

DOOR-KEEPER, *entering*—Good fellow ! Speak slowly The Minister is troubled by headache brought on by sleeplessness due to the cares of state He is still in sleeping chamber Wait a while I shall announce your arrival when I see it opportune

KARABHAKA—My good sir, you may do so

Then enters Rākshasa sitting care-worn in his sleeping chamber

RĀKSHASA—

> I have won over completely the malcontents of Chānakya , and yet I pass night after night without a wink of sleep on account of the great concern (that I feel) regarding how this thing here (*i e* , the alienation of Chandragupta from Chānakya will come off, as I reflect on the uncertainty of the favours of fate and ponder over the crooked policy of Chānakya **2**
>
> And a dramatist or a statesman like us has an experience of this sort of toil At first he ingeniously (lit by his intellect) lays the germs, tiny indeed of what he undertakes Next he looks to their development Afterwards, as these germs attain to the medial stage of growth he causes them to bear very remote fruits hid from the views of others After that he builds up the dubious stage Then he winds up (successfully) the whole thing so spread out **3**

DOOR-KEEPER, *making up to Rākshasa*—May victory come

RĀKSHASA—May discomfiture come

DOOR-KEEPER—To the minister

RĀKSHASA—*feeling the left eye throbbing, to himself*—To the wicked fellow Chānakya may victory come! May discomfiture come to the minister!—*aloud* Good fellow! What do you wish to say?

DOOR-KEEPER—There is Karabhaka come from Pātaliputra who desires to see the Minister

RĀKSHASA—Let him in immediately

DOOR-KEEPER—I do as your Excellency bids me—*making up to Karabhaka* You may see the minister, good fellow! *Exit*

KARABHAKA, *approaching Rākshasa*—Victory to your Excellency

RĀKSHASA—Sit down, good fellow!

KARABHAKA—I obey—*He sits down on the ground*

RĀKSHASA—*to himself*—There are so many errands that I do not recollect which of them this good fellow here has been employed in by me—*He rakes up his memory*

Then enters a servant with a staff

SERVANT—Move away, good men, clear the road

> It is strange you do not know that even a (distant) sight of His Highness (the Prince) who is god Indra on the earth and is the home of all that is good, is forbidden to (lit difficult to obtain by) those not blessed by Fortune, what of close proximity? **4**

Looking up What do you say, good men? Why do I tell you to clear the road? Well, His Highness Prince Malayaketu comes this way on his visit to His Excellency Rākshasa who is troubled with a headache So I tell you to clear the road *Exit*

Then enters Malayaketu followed by Bhāgurāyana and the Chamberlain

MALAYAKETU, *to himself with a sigh*—It is ten months to day since our father died, and yet we have not offered even the libation of water to his soul (lit to him) inspite of our boasted valour

> This was what I solemnly vowed of yore, that I should offer the libation of water to the deceased after reducing the wives of my enemies to that altered condition which was then brought

on my mothers by grief, a condition in which their jewelled bangles broke to pieces as they beat their breast, their upper garment fell off, their hair got incrusted with the dust on the ground and the air rang with the pitious and distressful cries of woe! woe!' **5**

So to be brief,

I shall bare up manfully and shall walk in the footsteps of my fore-fathers meeting death on the battlefield, or shall wipe dry the tears from the eyes of my mothers and cause them to flow from (lit transfer them to) the eyes of the wives of the enemies **6**

—aloud Venerable Jājali! I wish to cause agreeable surprise to Minister Rākshasa by a private visit So let the chiefs who attend the state processions be told in my name that they need not follow me

CHAMBERLAIN—I carry out Your Highness s order *Turning back and looking up* —Hark! Ye chiefs! His Highness Prince Malayaketu orders that no one should follow him *—observing their movements, with joy* Lo! The chiefs stop immediately on receiving the Prince's order Look here my Lord!

Some chiefs rein in (lit restrain) their horses that with their long (lit high) necks greatly arched on account of the tightly held sharp-pointed bridles, are as it were, scraping the void in front of them with their hoofs while some stop short with their noble elephants standing motionless with silent bells These chiefs do not overstep the bounds of deference, just as the seas do not overstep the tidal mark **7**

MALAYAKETU—Venerable Jājali! You may also turn back along with the palanquin-bearers Only Bhāgurāyana should follow me

CHAMBERLAIN—I obey, my lord!

Exit Chamberlain with the palanquin-bearers

MALAYAKETU—Friend Bhāgurāyana! Bhadrabhata and others coming over to us (lit here) begged me to understand that they sought service under me through my commander-in-chief Śikharasena and not through Minister Rākshasa, as I was the the proper person to be served on account of qualities causing men to flock to me, being filled with dislike for Chandragupta who followed the

guidance of his wicked minister I pondered over it long but could not catch the import of their speech

BHĀGURĀYANA—It is my Prince intelligible enough One should seek service under a king that is endowed with kingly qualities and is, withal enterprising This he should do through his friend and well-wisher of the king That is indeed the proper course

MALAYAKETU—But, my friend, Rākshasa is indeed our best friend and well-wisher

BHĀGURĀYANA—Yes it is so Rākshasa bears enmity to Chānakya, not to Chandragupta So it may happen that Chandragupta grown intolerent of Chānakya elated with success may remove him from the minister s post, and that His Excellency Rākshasa may then seek alliance with him out of his love for the Nanda family as he is the scion of that family and out of his regard for his friends In that event they may forfeit your Highness s confidence (in case they entered your service through Minister Rākshasa) This is the import of their speech

MALAYAKETU—They are right Now take us to the residence of Minister Rākshasa

BHĀGURĀYANA—Come this way, my Prince—*Making up to the Ministers residence* Here we are at the Minister's place Get in Your Highness

MALAYAKETU—I am doing it

RĀKSHASA, *to himself*—Ah, I have it—*aloud* Good fellow! Did you see Bard Stanakalaśa in Kusumapura!

KARABHAKA—Yes, You Excellency, I did

MALAYAKETU, *overhearing it*—Friend Bhāgurāyana! They talk over affairs relating to Kusumpura So we wont t goup to the minister We will rather listen (to their conversation)

> For, ministers speak in one way in the royal pressence for fear of offending imperial instincts, and in another way in unreserved conversation with their own people **8**

BHĀGURĀYANA—As Your Highness commands

RĀKSHASA—Has that matter succeeded?

KARABHAKA—By your Excdellency s favour it has

MALAYAKETU—What might the affair be, my friend?

Bhāgurāyana—It is difficult to say anything definitely at this stage about the affairs of the minister which are too deep to fathom It behoves the Prince to listen attentively

Rākshasa—I wish to hear all about it

Karabhaka—Listen to me, Your Excellency ! I was ordered by your Excellency to go to Kusumapura and tell the bard Stanakalaśa in your name that he should incite Chandragupta against Chāna kya with inflamatery verses whenever the latter went against the orders of the former

Rākshasa—Go on

Karabhaka—I accordingly went to Pātaliputra and communicated Your Excellency's order to the bard Stanakalaśa At that time Chandragupta, wanting to please the people regertting the destruction of the Nanda family, proclaimed the Kaumudī festival. The citizens warmly welcomed that festival so loved by them -returning after a long time, as they would do the union with a dear relative

Rākshasa—With a sigh Alas ! King Nanda !

> What Kaumudī festival could there be without your Majesty, who as the moon (on Earth) among kings, delighted the whole world though there be the (physical) moon to cause the night-lotuses to bloom and Mauryan moon to cause the vulgar to rejoice ? **9**

Karabhaka—That festival so pleasing to the people (lit to the sight of the people) was then, countermanded by cursed Chānakya much against the king's wishes At that juncture Stanakalaśa recited verses to incite Chandragupta (against Chānakya)

Rakshasa—What were they ?

Karabhaka *repeats the verses*, Act III 22, 23

Rākshasa *with joy* —Well done, friend Stanakalaśa ! The seed of disunion sown at the right time will surely bear fruit For,

> Even an ordinary person would not brook being abruptly crossed in his eager pursuit of (lit desire for) festive amusement How then would a king, with imperial instincts (lit posessing spirit far in excess of the people at large) stand it ! **10**

Malayaketu—Quite true

Rākshasa—Well, proceed

Karabhaka—Chandragupta resented the contravention of his order and in course of the (hot) discussion that ensued, he incidentally praised the superiority of Your Excellency and removed cursed Chānakya from his office

Malayaketu—Friend Bhāgurāyana! The praise of Rakshasa's superiority discloses Chandragupta s leaning to him

Bhāgurāyana—My Prince! It is not the praise of Rākshasa's superiority that does it so much as the removal of the fellow, Chānakya from his office

Rākshasa—It is merely the prohibition of the Kaumudī festival that is the cause of Chandragupta's displeasure against Chānakya or any thing else?

Malayaketu—My friend! Why does he look for any thing else contributing to the displeasure of Chandraguta?

Bhāgurāyana—Chānakya is a man of prudence He would not rouse the anger of Chandragupta, for a flimsy thing Chandragupta, too, has a sense of gratitude He would not overstep the bounds of deference to Chānakya merely for this The breach between Chandragupta and Chānaky, to be permanent, should be completely brought about by a multiform cause That is the reason why

Karabhaka—Yes, there is another thing conspiring to rouse the anger of Chandragupta namely, that he connived at the escape of Prince Malayaketu and of Your Excellency

Rākshasa, *with joy*—Friend Śakatadāsa! Now Chandragupta will be completely in my power

Śakatadasa—Now will Chandanadāsa be free, Your Excellency meet your son and wife, and Jīvasiddhi end his troubles?

Bhāgurāyana, *to himself*—For sooth the troubles of Jīvasiddhi will end now!

Malayaketu—What does he mean, my friend, when he says that Chandragupta will be completely in his power?

Bhāgurāyana—Now that Chandragupta is dissociated from Chānakya, he does not want (lit sees no reason) to set him aside. What else could he mean?

MALAYAKETU—Here I do it The noble minister too should take his seat

They take their proper seats

MALAYAKETU—Is the headache of the noble minister relieved (lit bearable)?

RĀKSHASA—How can it be relieved so long as your title of Prince is not superceded by that of Emperor?

MALAYAKETU—This will be an easy thing to attain since the noble minister has undertaken to do it Now how long are we to sit idle (lit passive or inactive)? With our forces prepared for the expedition, looking for some weak point of the enemy

RĀKSHASA—Wherefore should you now delay any longer? You may set out on your expedition of conquest

MALAYAKETU—Has the noble minister found any weak point of the enemy?

RĀKSHASA—Yes I have

MALAYAKETU—What is it?

RĀKSHASA—It is no other than the ministerial weak point Chandragupta is alienated from Chānakya

MALAYAKETU—Noble Sir! The ministerial weak point is no weak point

RAKSHASA—That the ministerial weak point is no weak point may be true of other kings but not of Chandragupta

MALAYAKETU—Noble Minister! It is not so The failing of Chānakya only caused ill-feeling among the subjects of Chandragupta Since he is removed, those who loved Chandasgupta before will now love him the more

RĀKSHASA—No, not so There are two classes of subjects other who championed Chandragupta and those devotedly attached to the Nanda family Now the failings of Chānakya evoke the ill-feeling of those who championed Chandragupta, not of those devotedly attached to the Nanda family As to these they are affected by ill-feeling and anger against Chandragupta, since he has ungratefully extirpated the family of Nanda that is the family of his father Not finding a worthy master they follow Chandragupta Now they have in you an invader whose power to extirpate the foe is admitted on all hands So they will soon forsake

him and come over to your worthy self Here you have my own instance

MALAYAKETU—Noble Sir! Is the ministerial weak point only the one reason of attacking Chandragupta, or is there any other also?

RĀKSHASA—Of what account are many others? This is the most important

MALAYAKETU—How is it the most important, Noble Minister? Will not now Chandragupta be able to take proper steps (against our projected invasion) in person appointing another person to the minister's post?

RĀKSHASA—Oh yes, he will not be able to do it It is possible in the case of kings favouring autocratic government But wicked Chandragupta has been all along favouring ministerial government So how would he be able to take proper steps in person?

For he is, so to say, blind having no experience of mundane things.
Just as a very young baby depending on the mother's breast (for nourishment), is not able to live (by itself) for a moment if weaned from the mother's breast, in the same way an unexperienced ignorant king depending on the minister (for counsel), is not able to act (independently) for a moment if disociated from the minister **13**

MALAYAKETU, *to himself*—Fortunately I am not one favouring ministerial government—*Aloud* Even if it be so, he who attacks his enemy disabled by the ministerial weak point along with many other reasons to commence operations, is certain of success

RĀKSHASA—Your Highness may rest assured of success For

Your Highness, superior to all in prowess, leads the expedition The city of Pātaliputra is attached to Nanda Chānakya is estranged (lit has turned away) from Chandragupta on account of his being dismissed from office The Maurya is a king of yesterday (lit a new king) And you have myself—*a little confused at the reference to himself*—to de the office of a guide pointing merely the way In the present circumstances it is only the want of a word of command from you (lit your wish), my Prince, that stands in the way of accomplishment of our object **14**

MALAYAKETU—If the Noble Minister thinks it the right time for the expedition, why should we sit idle ?

> Let my lordly elephants which are Śona (red) in reality on account of redlead applied to their person which have a very high stature, which pour down ichoral exudations which have dark bodies, which roar very loudly and tear up bank with their tusks, scatter in a hundred directions the river which is Śona in name only which has high banks which drops water, which has trees on its sides dark with foliage, the ripples of which murmer and the banks of which, undermined by the current, are being torn up by it 15

Further,—

> Let the trains of my elephants uttering deep roaring sounds and pouring down sprays mingled with ichoral exudations in torrents, close round the city of Pālaliputra, just as rows of clouds uttering deep peals of the thunder and pouring down water, do the Mountain Vindhya 16

Exit Malayaketu with Bhāgurāyana

RĀKSHASA—Who waits there ?

PRIYAMVADAKA, *entering*—Command me, Your Excellency !

RĀKSHASA—Priyamvadaka ! Which of the astrologers is there at hand (lit at the door) ?

PRIYAMVADAKA—Kshapanaka

RĀKSHASA *regarding his sight inauspicious*—What ? A Ksha-ərakə (of loathsome appearance) ?

PRIYMVADAKA—Jīvasiddhi

RĀKSHASA—Oh, he is of irrepulsive appearance Send him to me

PRIYAMVADAKA—I obey, your Excellency *Exit*

KSHAPANAKA, *entering*—

> Follow the precept of Arhats who are the physicians that cure persons of the malady of delusion, prescribing what is bitter only in the beginning but beneficial in the end 17

Making up to Rākshasa May the Reverend One secure salvation!

RĀKSHASA—Holy man! Find us the day to set out on our expedition

KSHAPANAKA *after reflecting a while* —Reverend Sir, I have done it The full moon day is auspicious in all respects from noon downwards The lunar mansion also is southernly to you marching from north to south Moreover,

> The zodiacal sign presided by Budha (Mercury) occupies the horizon at the time of the march, there being the imminent setting of Sūra (the sun), the rising of Chandra (the moon) in full splendour and the sudden rising and setting of Ketu **18**

RĀKSHASA—Holy man! The lunar day itself is objectionable

KSHAPANAKA—Reverend Sir! The merit of a lunar day is unitary of a lunar mansion fourfold and of the moon hundredfold Such is the pronouncement of the science of Astrology So

> The appointed time of the contact of the Zodiacal sign having the planet Buddha (Mercury) to preside, is an auspicious time Avoid (only) the inauspicious period taken up by the Bhadrākarana Proceeding with the influence of Chandra (The moon) in your favour, you will be vastly benefited **19**

RĀKSHASA—Holy man! Let us see if other astrologers agree

KSHAPANAKA—The Reverend Minister may do it I will go

RĀKSHASA—How so? Are you angry with me, Holy Man!

KSHAPANAKA—It is not the Holy Man that is angry with you

RĀKSHASA—Who else then?

KSHAPANAKA—It is the worshipful deity ruling over the destinies of men that is angry For you put faith in aliens for taking your own people *Exit*

RĀKSHASA—Priyamvadaka! What is the time?

PRIYAMVADAKA, *entering* —The sun is about to sink

RĀKSHASA, *rising from his seat*—Really the worshipful sun is about to sink For,

The trees of the garden that, in the form of the shadows of their foliage, suffused with a deep flush quickly turned to the Sun, getting close as the latter rose high above the mountain of Sunrise, now turn away from him as his orb sinks behind (lit is tossed on) the mountain of Sunset When the Master loses his greatness, servants attending on him generally leave him **20**

Exeunt Omnis

END OF ACT IV
called
RĀKSHASA'S ACTIVITIES

ACT V

TRICKSY DOCUMENT

There enters Siddhārthaka taking with him a sealed letter and casket of jewelry

SIDDHĀRTHAKA—Good Heavens!

> The creeper of the policy of Chānakya that is being watered with the water of the stream of intellect by means of water-pots of (favourable) time and place, is about to bear precious fruit in the shape of the realization of the object **1**

For that purpose I take this letter which revered Chānakya had previously got written (by Śakatadāsa) and stamped with the signet ring of minister Rākshasa as also this casket of jewelry stamped with the very same ring I pretend to go to Pātaliputra So I set out *Going a few steps and seeing a Kshapanaka*—So! There comes a Kshapanaka I will bide his coming

KSHAPANAKA, *entering*—

> We bow to *arhats* who, with profundity of wisdom, attain to *nirvāna* in this world by paths of superlative excellency **2**

SIDDHĀRTHAKA—Holy man! I bow to you

KSHAPANAKA—Reverent brother! May you secure salvation *Observing him closely*—Reverent brother! I see you are starting on a journey

SIDDHĀRTHAKA—How do you know it—holy man?

KSHAPANAKA—What is there to know? This missive here that urges you on, proclaims it

SIDDHĀRTHAKA—Your Holiness knows aright I am going to another place So, tell me, holy man, what sort of a day this is

KSHAPANAKA, *with a laugh*—How now! Reverent brother you get yourself shaved and then seek to know the lunar mansion!

SIDDHĀRTHAKA—Holy man! What harm is there, late though it be now (lit even now)? Tell me If it is favourable, I shall go, otherwise turn back

KSHAPANAKA—Reverent brother! Now-a-days you cannot leave the camp of Malayaketu even if the day be favourable

SIDDHĀRTHAKA—How is this? Holy man! Tell me

KSHAPANAKA—Listen to me, reverent brother! Formerly the egress and ingress here were unchecked But now since Kusumepura is near, no one that has not the passport is allowed to leave or enter the camp So if you have a passport from Bhāgurāyana you may safely go, otherwise stay, in order that you may not be taken to the state tribunal with your hands and feet in chains by officers on guard

SIDDHĀRTHAKA—Does not your Holiness know that I am Siddhārthaka? I am an attendant of His Excellency Rākshasa Who has the power to stop me even though I go without the passport?

KSHAPANAKA—Reverent brother! You may be an attendant of a Rākshasa or a Piśācha But there is no way for you to get out, if you have not a passport

SIDDHĀRTHAKA—Bear with me holy man and bless my undertaking

KSHAPANAKA—Go, reverent brother I bless your undertaking Now I must beg a passport of Bhāgurāyana

Exeunt Omnis

HERE ENDS THE INTERLUDE

There enters Bhāgurāyana accompanied by an attendant

BHĀGURĀYANA, *to himself*—How strangely changeful is the policy of revered Chānakya!

> I wonder at the ways of a statesman that are myriad-shaped like the ways of Fate Accordingly as it suits the purpose these ways at times are such as can just be comprehended, at times they are too intricate to follow at times they are displayed in all their magnitude and at times they shrink to a vanishing point at times their very clue is lost and at times they present their goal in all its vastness 3

Aloud Bhāsuraka! The Prince wishes that I should be near him So have me a seat here in this pavilion of public audience

ATTENDANT—Here it is You may sit down, Sir!

BHĀGURĀYANA, *taking his seat*—You should bring to me whoever wants to see me for a passport

ATTENDANT—I shall do as your honour commands me *Exit*

BHĀGURĀYANA—How painfully hard it is to have to deceive Prince Malayaketu that loves me so dearly! But—

> Why should one who is a servant of another think of right or wrong, being accustomed to do the behests of the possessor of vast treasures, now that he is past the stage of reflection having sold himslef (lit his person) to him through greed of transient gains unmindful of the gentility of birth, of the sense of decency and of his own good name and self respect?

Then enters Malayaketu attended by a female door-keeper

MALAYAKETU, *to himself*—Perplexed by many misgivings my mind does not come to any conclusion regarding Rākshasa

> Will he, in consequence of devotion deeply rooted in the Nanda family by reason of his affection for the family, make peace with clever Maurya who is a scion of that family now that he has discharged Chānakya from service? Or will he keep his word, having a regard for our continued devotion to him? Thus my mind is in a perpetual whirl (of doubt), as if mounted on a potter's wheel

Aloud Vijayā! Where is Bhāgurāyana?

DOOR-KEEPER—Here he is, my lord! He provides passports to those who have to go out of the camp

MALAYAKETU—Stand there motionless, Vijayā, till I cover h' eyes with my hands while he looks the other way

DOOR-KEEPER—I obey, my lord!

ATTENDANT, *entering*—Sir! A Kshapanaka wants to see you for a passport

BHĀGURĀYANA—Let him come in

ATTENDANT—I do as you bid me, sir! *Exit.*

KSHAPANAKA, *entering*—Reverend sir! May you attain salvation

BHĀGURĀYANA *to himself*—Oh! It is Jīvasiddhi, the friend of Rākshasa *Aloud* Holy man! You are going on some business of Rākshasa I believe

KSHAPANAKA, *stopping his ears*—I deprecate the sinful thought (of being connected with Rākshasa) I would hie me where I hear not the name of Rākshasa

BHĀGURĀYANA—You seem to be very cross with your friend How has Rākshasa holy man, wronged you?

KSHAPANAKA—Reverend sir! Rākshasa has in no way wronged me Unfortunate wretch that I am I wrong myself

BHĀGURĀYANA—Holy man! You rouse my curiosity

MALAYAKETU, *to himself*—And mine also

BHĀGURĀYANA—I long to hear (what you mean by it)

MALAYAKETU, *to himself*—I do the same

KSHAPANAKA—Why should you care to hear it?

BHĀGURĀYANA—If it be a secret let it go

KSHAPANAKA—A secret—it is not

BHĀGURĀYANA—If it is no secret do tell it

KSHAPANAKA—Reverend Sir! It is no secret But I won t tell it to you

BHĀGURĀYANA—Then I won't give a passport to you

KSHAPANAKA *to himself*—He seeks to know it It is therefore, proper that I tell it to him *Aloud* Since I cannot help it I tell it to you Hear me, Reverend Sir! When I formerly lived in Pātaliputra, I made friends with Rākshasa as my ill-luck would have it Meanwhile Rākshasa secretly employed the poison-maid and killed His Majesty Parvateśvara

MALAYAKETU, *with a sigh to himself*—Alas! What do I hear? Father done to death by Rākshasa not by Chānakya?

KSHAPANAKA—Then taking me to be the murderer because I happened to be a friend of Rākshasa, cursed Chānakya banished me from the capital with disgrace Now too, Rākshasa, clever in all sorts of political games, proposes to do something which would banish me from the world of the living

BHĀGURĀYANA—The foul deed was committed, not by Rākshasa but by cursed Chānakya, who was unwilling to give him half the kingdom promised to him This is what we have heard

KSHAPANAKA *stopping his ears*—May Lord Buddha absolve us of sin ! Even the name of the poison-maid had not come to the ears of Chānakya

BHĀGURĀYANA—Here have your passport holy man ! Come along make the same statement before the Prince

MALAYAKETU *pushing forward with tears*—

> Friend I heard the statement regarding the enemy that his friend made It splits the ears and redoubles as it were, the distress caused by the murder of my father, even at this distance of time **6**

KSHAPANAKA, *to himself*—Oh ! cursed Malayaketu heard it (all) My mission is achieved *Exit*

MALAYAKETU *fixing his gaze in the air*—Rākshasa ! This is very improper

> You murdered my father who confided in you and entrusted everything to you, secure at heart in the belief that you were his friend and with his fall there was the fall of tears from the eyes of his relatives Rākshasa nominally, you are Rākshasa even really ! **7**

BHĀGURĀYANA *to himself*—There is the (express) order of Revered Chānakya to save (by all means) the life of Rākshasa I shall manage it in this way *Aloud* I request Your Highness not to give way to passion Please, sit down I wish respectfully to say something to Your Highness

MALAYAKETU, *taking his seat*—What do you wish to say to me friend ?

BHĀGURĀYANA—Please Your Highness ! The distinction of friends, foes, and neutrals in the case of persons that have to do with politics, depends upon political motives, and not on personal inclinations as is the case with ordinary people Now at that time His Majesty Parvateśvara of auspicious name, was politically the sole obstacle in the way of Rākshasa wishing to restore Sarvārthasiddhi for he was stronger than Chandragupta The great adversary of Rākshasa, therefore was king Parvateśvara On that account he acted towards His Majesty in this way Under the circumstances I do not see anything like enormous guilt in this deed Look here, Prince !

> Causing friends to be classed as foes, and foes as friends, in consonance with political motives, Polity endows a person

with new birth as it were, in which the memory of relations of the previous birth is wiped away 8

So you should not reprove Rākshasa for this but should keep him well-disposed till you get possession of the empire of Nanda After that the Prince is at liberty to retain or to dismiss him

MALAYAKETU—I agree with you, friend ! You are right For the execution of the Minister will cause (much) unrest among the other members of the body-politic, and eventually our success may be jeopardised

ATTENDANT *entering*—Victory to Your Highness *Turning to Bhāgurāyana* Sir ! The captain of the guards begs to state that a man leaving the camp without the passport is arrested by him He carries a letter with him Your Honour will therefore examine him

BHĀGURĀYANA—Bring him in good fellow !

ATTENDANT—I obey you, sir ! *Exit*

Then comes Siddhārthaka in fetters with the attendant following him

SIDDHĀRTHAKA *to himself*—I bow to the Spirit of Fidelity that is the (fostering) parent of persons of our class, turning away one s gaze (lit face) from the merits and demerits of a mission 9

ATTENDANT *making up to Bhāgurāyana*—Here is the man, sir !

BHĀGURĀYANA *looking at him*—Good fellow ! Is he a newcomer or a retainer of some one here ?

SIDDHĀRTHAKA—Sir ! I am an attendant of His Excellency Rākshasa

BHĀGURĀYANA—How is it then that you leave the camp without a passport ?

SIDDHĀRTHAKA—I am required to use dispatch owing to the urgency of the mission

BHĀGURĀYANA—What urgency of mission could there be that would force one to ignore a royal order ?

MALAYAKETU—Friend Bhāgurāyana ! Bring the letter

BHĀGURĀYANA *taking the letter from his hand*—Here is the letter *Noticing the seal* The seal there reads Rākshasa

MALAYAKETU—Preserve the seal unroll the scroll and show it to me

Bhāgurāyana does so and shows the letter to the Prince

MALAYAKETU—Reads 'Hail! A certain person from a certain place begs to state to a certain high personage in a certain place as under By ridding himself of the correspondent's enemy the truthful one has proved his truthful character True to his pledge he has next (lit now) to gratify the friends of the correspondent that have from the first entered into an alliance with them, by granting to them the stipulated reward of the alliance Won over to that extent, they will render real service to the pledger by destroying his enemy whom they are serving Of them some want the elephants of his enemy, and his treasure Others want his land The truthful one is not a man to forget it However the correspondent reminds him of it He further acknowledges the receipt of the three ornaments sent to him by the noble one The addressee will be pleased to accept the trifling present that the correspondent sends as a ceremonial accompaniment to the letter The trusted carrier Siddhārthaka will supply to him the oral clue Whose letter is this, Bhāgurāyana!

BHĀGURĀYANA—Good fellow Siddhārthaka! whose letter is this?

SIDDHĀRTHAKA—Sir! I do not know

BHĀGURAYANA—How so? Knave! You carry the letter and do not know whose it is? Never mind all other things Who is to have oral clue from you?

SIDDHĀRTHAKA, *shaking with fear*—You Sir,

BHĀGURĀYANA—Are we to have it? What do you mean?

SIDDHĀRTHAKA—You, sir, have arrested me—I do not know what to say

BHĀGURĀYANA, *angrily*—You will know it presently BHĀSURAKA! Take him away and thrash him (severely) till he confesses

ATTENDANT—I do as you bid me sir!—*Going out with him and re-entering* Sir! While I was thrashing the fellow, this box with a seal dropped down from under his armpit

BHĀGURĀYANA, *looking at it*—The seal on this too reads *Rākṣhasa*

MALAYAKETU—It must be the ceremonial accompaniment to the letter Preserve this seal too, open the box and show it to me

Bhāgurāyana opens the box and shows it to the Prince

MALAYAKETU, *looking at it*—Ah! This is the very ornament that I took off from my person and sent to Rākshasa! It is clear The addressee must be Chandragupta

BHĀGURĀYANA—All doubt will be cleared up presently Good fellow! Thrash him again

ATTENDANT—I do as you bid me, sir!—*Going out and returning with Siddhārthaka* Being thrashed (severely) the fellow says he will tell it to His Highness in person

MALAYAKETU—So be it

SIDDHĀRTHAKA *falling at the feet of the Prince*—I pray Your Highness will graciously give me an assurance of safety

MALAYAKETU—One who is not a free agent is safe indeed So go on good fellow!

SIDDHĀRTHAKA—Your Highness will deign to listen to me His Excellency Rākshasa gave me this letter and sent me to Chandragupta

MALAYAKETU—I now want to learn the oral clue

SIDDHĀRTHAKA—Please Your Highness! The Minister told me that the oral message was to be as follows Chitravarman, king of Kulūta Simhanāda, king of the Malayas Pushkarāksha, king of Kāśmīra Sindhushena, king of Sindhudeśa and Meghāksha, king of the Persians, these five chiefs who are my dear friends, have been the first to enter into alliance with us Of them the first three chiefs wish to have the territories of Malayaketu and the other two his elephants and treasure So Your Majesty has to give them what has been pledged to them just as gave me much gratification by the dismissal of Chānakya

MALAYAKETU, *to himself*—What is this? Chitravarman and the other four are plotting against me? It must be so They are supremely attached to Rākshasa, and this accounts for it *Aloud* Vijayā! I want Minister Rākshasa

DOOR-KEEPER—As Your Highness commands *Exit*

Then enters Rākshasa, sitting in his own tent in a thoughtful mood, with an attendant

RĀKSHASA, *to himself*—To tell the truth, my mind is not cleared of misgivings, as our forces contain several deserters of Chandragupta For—

> The army that is of proved efficiency with regard to the object to be achieved, is strengthened by reinforcements (of friends, woodmen etc) and is free from hostile element, and at the same time is favourably inclined to the cause brings victory but the leader who depends on an army which is of untried efficiency, colludes both with the friendly and the unfriendly and is adversely disposed to the cause suffers defeat just as the middle term of a syllogism that is of known affirmation with regard to the major term, is strengthened by the Agreement of similar cases and is free from the Disagreement of dissimilar cases and at the same time is agreeable to the minor term, brings victory but the disputant who depends on a major term that is of unknown affirmation with regard to the major term, colludes both with similar and dissimilar cases and at the time is not agreeable to the minor term, suffers defeat **10**

But I need not have misgivings For the deserters which our forces contain are those that have been previously seduced *Aloud*. Priyamvadaka! Let the chiefs that follow the Prince be informed in my name that they should proceed *en route* in the proposed order, now that they are drawing nearer and nearer to Kusumapura every day

> Khasa and Śabara chiefs should march in the van in military array after me Yavana chiefs should be careful to keep to the centre along with Gāndhāra chiefs Valiant Śaka chiefs accompanied by Hūna chiefs should be in the rear And the remaining group of chiefs, namely, the king of Kulūta etc should post themselves about the person of Prince Malayaketu in the line of march **11**

PRIYAMVADAKA—I obey Your Excellency! *Exit*

DOOR-KEEPER, *entering*—Victory to Your Excellency His Highness wants you

RĀKSHASA—Good woman! Wait a while What ho! Who is there?

ATTENDANT, *entering*—Command me, Your Excellency.

RĀKSHASA—Good fellow! Tell Śakatadāsa it is improper to go into the presence of the Prince undecked, as His Highness has decorated us So he should give one of the three ornaments that have been bought

ATTENDANT—I OBEY Your Excellency—*going and re-entering with an ornament* Please Your Excellency! Here is the ornament

RĀKSHASA, *putting it on and getting up*—good woman! Lead the way to royal quarters

DOOR-KEEPER—Follow me Your Excellency

RĀKSHASA *to himself*—A post of power is a fruitful source of apprehension even to an innocent servant

> In the first place the fear of the master possesses him Then the fear of his personal attendants acts on his mind Besides this the position of those that have risen high excites the malice of the evil-minded The mind of the elevated apprehends a commensurate fall **12**

DOOR-KEEPER, *proceeding some distance*—There is His Highness, Your Excellency! Go into the royal presence, Sir!

RĀKSHASA, *observing the Prince*—Aye, here he is

> Fixing his eye with all its parts motionless on the fore part of foot and yet not observing the toes on account of vacancy' he supports with (the palm of) his hand his moon-like face bent down as it were under the weight of heavy cares (lit duties) **13**

Making up to him Victory to Your Highness

MALAYAKETU—Noble Minister, I bow to you Please take this seat

Rākshasa does so

MALAYAKETU—We are sorry, Noble Sir, that we see you so late.

RĀKSHASA—The affair of fixing the order of march lays me open to Your Highness's rebuke

MALAYAKETU—Noble Minister I wish to know how you fix the order of march

RĀKSHASA—Please Your Highness These are the directions to the chiefs that follow Your Highness. *He repeats the passage 'Khasa and Śabara chiefs etc given before (V, II).*

MALAYAKETU, *to himself*—Ah ! Those very chiefs that are ready to serve Chandragupta by murdering me are to be about my person !—*Aloud* Noble Sir !—Is there any one that is going to or coming from Kusumapura

RĀKSHASA—Please Your Highness ! The need for emissaries gone and returned is now over Ourselves are to go there in a few days

MALAYAKETU, *to himself*—We know it —*Aloud* If it is as you say, why is this fellow sent there by the Noble Minister with a letter

RĀKSHASA *looking at him*—Oh ! It is Siddhārthaka

SIDDHĀRTHAKA—I beg to say, being beaten severely—*Here he breaks off and looks down*

MALAYAKETU—Bhāgurāyana ! He will not tell it in the presence of his master either through fear or shame So you will yourself tell it to the Noble Minister

BHĀGURĀYANA—I obey Your Highness Minister ! The fellow says that you sent him to Chandragupta with a letter and its oral clue

RĀKSHASA—Gentle Siddhārthaka ! Is this true ?

SIDDHĀRTHAKA, *with a feeling of shame*—Yes, being beaten severely, I said so

RĀKSHASA—It is untrue What will a man not say, being beaten ?

MALAYAKETU—Friend Bhāgurāyana ! Show him the letter He will hear the oral clue from his servant

BHĀGURĀYANA—Here, Minister, is the letter

RĀKSHASA, *going over it mentally*—It is the enemy s fabrication, Your Highness

MALAYAKETU—Here is this ornament sent by the Noble Minister as a ceremonial accompaniment to the letter So how can it be the enemy's fabrication ?

RĀKSHASA, *observing closely the ornament*—Please your Highness, this is not a ceremonial accompaniment, It is the ornament sent to me by Your Highness I gave it as present to Siddhārthaka for a highly gratifying performance of his

BHĀGURĀYANA—Such a costly ornament, and that, too, a gracious gift of the Prince, given away to such a fellow ? (Is it possible ?)

MALAYAKETU—The Noble Minister writes therein that Siddhārthaka will also give the oral clue

RĀKSHASA—How can there be any oral clue? The letter itself I disown

MALAYAKETU—Whose seal is this then?

RĀKSHASA—Cunning fabricators (of letters) can fabricate the seal as well

BHĀGURĀYANA—Please Your Highness the Minister is right in what he says Well, good fellow! Who wrote this letter?

Siddhārthaka looks helplessly at Rākshasa and keeps silent

BHĀGURĀYANA—Good fellow! Avoid being thrashed again and answer

SIDDHĀRTHAKA—Śakatadāsa wrote it, Sir!

RĀKSHASA—If written by Śakatadāsa it is as good as written by me

MALAYAKETU—Vijayā! I want Śakatadāsa

BHĀGURĀYANA, *to himself*—The secret agents of Revered Chānakya should, by no means propose anything of doubtful consequence Let me do this —*Aloud* Please His Highness! Śakatadāsa will never, in the presence of Minister Rākshasa, admit the writing to be his So let another writing of his be sent for The identity of hand will itself decide the case

MALAYAKETU, *to Vijayā*—Do so

BHĀGURĀYĀNA—Please Your Highness! Let her also bring the signet ring

MALAYAKETU, *Vijayā*—Bring both

DOOR-KEEPER—As Your Excellency commands me *Going out and re-entering* My Lord! Here is a writing of Śakatadāsa and here is the signet ring

MALAYAKETU, *examining the two*—The characters are identical

RĀKSHASA, *to himself*—Aye the characters are identical

Can it be that Śakatadāsa loving mortal relations and not immortal fame, longed to meet his wife and children, forgetful of his loyalty! 14

Ah there is no reason to doubt it

> This signet ring he wears on his finger This fellow Siddhārthaka is his friend This writing which is an instrument of a (deep laid) plot is certainly his as proved by his other writing Evidently Śakatadāsa longing to meet his dear relations disavowed his love to the Sovereign entered into a league with the enemies clever in the art of causing disunion and did this vile thing **15**

MALAYAKETU, *looking at Rākshasa*—Noble Minister! You say in your letter that you acknowledge receipt of the three ornaments sent to you by the Noble One Is this one of them —*Examining closely to himself* It is an ornament that my father formerly used to wear?—*aloud* Noble Minister! How did you get this ornament?

RĀKSHASA—I got it by purchase

MALAYAKETU—Vijayā! Do you recognize this ornament?

DOOR-KEEPER, *examining closely and heaving a sigh*—How should I fail to recognize it? His Majesty Parvateśvara of auspicious name used to wear it please Your Highness

MALAYAKETU, *heaving a sigh*—Alas! Father!

> You who were the ornament of our family wore these ornaments befitting you (lit your person) that were so fond of ornaments Decked with these you looked like autumnal evening twilight set with stars, your face shining like the moon **16**

RĀKSHASA, *to himself*—Did he say Parvateśvara used to wear them formerly? It appears these very ornaments were sold to us by that trader who must have been employed by Chānakya

MALAYAKETU—Noble Minister! How is it possible to get by purchase, ornaments which were formerly worn by my father, and afterwards fell into the hands of Chandragupta? Nay, it is possible—

> Bargaining for higher gain, Chandragupta sold them to you, and you ruthlessly offered us as the price **17**

RĀKSHASA, *to himself*—How circumstantially laid is the charge? It will not do to deny the letter, for there is my seal to it.

And how will any one believe that Śakatadāsa broke faith with me? Then again who will ever think it possible that the Maurya king sold the ornaments for money? The only proper answer therefore in the present case would be to plead guilty

MALAYAKETU—I ask the Noble Minister— **18**

RĀKSHASA—Ask him who is noble Prince! We are noble no more

MALAYAKETU—

The Maurya is the son of your (former) master, to whom you have to tender extreme subservience and I am the son of your friend who tenders extreme subservience to you He is to be obeyed by you and I obey you He will give you what it pleases him to give and I receive at your hands what it pleases you to give The post of Minister under him will be but dignified servitude and under me it is honoured autocracy What greater interest then have you at heart, that induces you to be so base? **19**

RĀKSHASA—Prince that is it The words of accusation themselves give the finding *He repeats the Maurya is the son etc substituting the first personal pronoun for the second and vice versa*

MALAYAKETU *pointing to the letter and the casket of jewelry*— Whose doing is this then?

RĀKSHASA, *with a sigh*—It is the doing of Fate

It slew the revered king Nanda our wise, noble, and appreciative master that excellent judge of character in whose estimation (lit affectionate regard) we were not removed from princes royal (lit sons) notwithstanding that we held the contemptible position of a servant This too, is the inscrutable doing of that wicked Fate frustrating human efforts **20**

MALAYAKETU, *with rising anger*—What? Keeping back still! It is the doing of Fate, not forsooth of greed? O you base ungrateful creature!

You formerly murdered my father who confided in you, by means of a wench whose system was fearfully charged with active poison and now fie on you you are selling us to the enemy for meat,—us who respected you in the matter of state counsel! **21**

RĀKSHASA, *to himself*—This is what they say an ulcer over a tumour —*Aloud* I am innocent of the murder of Parvateśvara

MALAYAKETU—Who then murdered my father ?

RĀKSHASA—Ask Fate

MALAYAKETU—I should ask Fate and not (in fact) Kshapanaka Jīvasiddhī ?

RĀKSHASA, *to himself*—Confound me ! Even Jīvasiddhi has been seduced by Chānakya ! Alas ! The enemies (thus) got possession of the secret of secrets

MALAYAKETU—Bhāsuraka ! Carry the following order to General Śikharasena ' Chitravarman, king of Kulūta, Simhanāda, king of the Malayas, Pushkarāksha, king of Kāśmīra, Sindhushena, king of Sindhudeśa, and Meghāksha, king of the Persians, these five chiefs, who have made friends with Rākshasa, propose to serve Chandragupta by murdering us Of them the first three wish to have my territories Take them to deep pit and bury them (alive) The other two covet my corps of elephants Put them to death by means of an elephant

ATTENDANT—As your Highness-commands *Exit*

MALAYAKETU—Rākshasa ! I am not Rākshasa the unrighteous, I am Malayaketu (the righteous) Go then and serve Chandragupta wholly and solely Look here

> I am able to make a short work of Vishnugupta and Chandragupta along with you advancing on me, just as evil policy makes a short work of the principles of Dharma, Artha and Kāma

Bhāgurāyana There need be no more delay Let our forces march on Kusumapura this very instant and lay seige to it **22**

> Let columns of dust, raised by the pulverizing action of the hoofs of the horses of our armies and detached from their base, the Earth, by the shower of ichoral exudations, fall on the heads of the enemies soiling (lit darkening) the cheeks of Gauda women dusted white with the pollen of Lodhra flowers and discolouring the dark hue of their curly hair shining like black bees **23**

Exit Malayaketu with his retinue and with Bhāgurāyana

RĀKSHASA *with anguish*—Woe to me! They ,too, Chitravarman and the other four are put to death How is this! Whatever Rākshasa does results in the destruction of friends, not of foes Then what shall I, an unfortunate man, do?

> Shall I retire to a penance forest? No my revengeful mind will not be quieted by penance Shall I follow my Lord Nanda to the other world? No it will be womanly to do so while the enemy lives Shall I then fall on the forces of the enemy with the sword for my companion? No this also will not be proper for my heart that has been urging me on to effect the release of Chandanadāsa will prevent me from doing it It would be ungrateful if it did not **24**

Exit Rākshasa

END OF ACT V

called

TRICKSY DOCUMENT

ACT VI

FALSE FETTERS

There enters Siddhārthaka decorated with valuable presents in high spirits

SIDDHĀRTHAKA—

> Glory to Krishna black like a rain-cloud, that destroyed the demon Keśin! Glory also to Chnadragupta the Moon that gladdens the sight of men! And glory above all to the policy of Revered Chānakya that has perfected the work of conquest, by which the enemy s cause is entirely lost! **1**

Now I will see my dear friend Samriddhārthaka after a long lapse of time *Proceeding a few steps and looking forward*

SAMRIDDHĀRTHAKA—

> Fortunes (only) grieve a person while he is separated from his esteemed and dearly loved friend, always causing painful remembrance in drinking bouts and in festive family gatherings **2**

I hear that my dear friend Siddhārthaka has arrived from the camp of Malayaketu I will find him out —*Proceeding a few steps and looking forward* Oh! Here is Siddhārthaka

SIDDHĀRTHAKA *Making up to Samriddhārthaka*—I hope you are in good cheer my dear friend! *They embrace each other*

SAMRIDDHĀRTHAKA—How can there be good cheer, when you do not come to me (lit to my house) inspite of your early arrival to-day ?

SIDDHĀRTHAKA—Kindly bear with me, friend! No sooner did Revered Chānakya see me than he ordered me in these words 'Halloo! Siddhārthaka! Go and report the gratifying circumstance to His Majesty Noble Chandra' So I reported the matter to him for which I received these right royal presents Thence I directly hastened to your place to see my dear friend

SAMRIDDHĀRTHAKA—Friend! If I may hear it tell me what the gratifying circumstance is that you reported to His Majesty Noble Chandra

SIDDHĀRTHAKA—Friend! Is there anything that you may not hear? Just listen to me Cursed Malayaketu led astray (lit deluded) by the political tactics of Revered Chānakya turned out Rākshasa and forthwith put to death the five eminent Mlechchha chiefs Chitravarman and others Then the rest seeing that he was thoughtless and brutal left the camp of Malayaketu for their (own safety and returned to their) respective territories with their forces which were seized with (sudden) fear and were impatient to go Thereupon Bhadrabhata Purudatta Dingarāta, Balagupta, Rājasena Bhāgurāyana Rohitāksha and Vijayavarman took Malayaketu captive

SAMRIDDHĀTHAKA—Friend! It is talked about among the people that Bhadrabhata and his companions being ill-affected towards His Majesty Noble Chandra had entered the service of Malavaketu Then how comes this? Begun one-wise and ended another-wise like a play by a clumsy playwright!

SIDDHĀRTHAKA—Inscrutable are the ways of Revered Chānakya my friend like the ways of Fate I simply bow to them

SARMIDDHĀRTHAKA—Well! What happened next?

SIDDHĀRTHAKA—Just then Revered Chānakya sallied forth with a large body of picked soldiers and captured the entire Mlechchha army that had no chiefs (to lead them)

SAMRIDDHĀRTHAKA—Where is it friend!

SIDDHĀRTHAKA—There it comes Hark!

> The elephants looking like water bearing clouds, are roaring-in high spirits due to the ichoral exudation Lo! The horses, furnished with mailed equipage are bouncing with their hind parts trembling through fear of the stroke of the whip 3

SAMRIDDHĀRTHAKA—That is all right, friend! But how did Revered Chānakya after having publicly thrown up the Ministership in that unmistakable manner get into that very post?

SIDDHĀRTHAKA—Now you wish to unravel the mazes of the policy of Revered Chānakya which even Minister Rākshasa could not do, dim-sighted as you are!

SAMRIDDHĀRTHAKA—Where is Minister Rākshasa now, my friend ?

SIDDHĀRTHAKA—As for him he immediately left the camp of Malayaketu and retraced his steps to this city followed by a spy named Udumbara That was what Revered Chānakya said

SAMRIDDHĀRTHAKA—Friend ! How is it that after having left Pātaliputra with a strong resolution to recover the Nanda kingdom Minister Rākshasa comes back to it with his object unachieved ?

SIDDHĀRTHAKA—Friend ! I think it is on account of his affection for Chandanadāsa

SAMRIDDHĀRTHAKA—Do you then expect that Chandanadāsa will be released ?

SIDDHĀRTHAKA—How can there be the release of that unfortunate man ? There is the order of Revered Chānakya that we two should instantly take him to the place of execution and impale him

SAMRIDDHĀRTHAKA *Angrily*—Has Revered Chānakya got on chandālas (lit executioners) that he orders us to do this wicked deed ?

SIDDHĀRTHAKA—Friend ! Who in this world that loves his life, dare oppose the order of Revered Chānakya ? Come, therefore Let us assume the guise of Chandālas and take Chandanadāsa to the place of execution —*Exeunt*

END OF INTERLUDE

There enters a man with a rope in his hand

MAN—

> Glory to the rope of the policy of Chānakya too strong to break on account of the intertwining of the cords of the six courses of action, and furnished with a noose formed of a series of statesmanly tactics which is ready to catch the enemy 4

Proceeding some distance and looking about This is the place, pointed out to Revered Chānakya by the spy Udambara where I should see Minister Rākshasa as ordered by Revered Chānakya —*Looking forward* Ha ! Here is Minister Rākshasa He is coming this way with his face muffled I will hide behind these trees

of the weed-grown garden and see where he takes his seat —*He goes and lies hid behind the trees*

Then enters Rākshasa as inscribed above armed with a sword

RĀKSHASA *With tears in his eyes* —Alas! How sad!

> The goddess of sovereignty getting nervous because deprived of her lord (lit shelter) has sought another (lit another family) and the people forgetful of their love have gone over with her blindly following the lead as children do their re-marrying mother Trusted adherents too reaping no fruit of their valiant efforts have given up (the yoke of) the enterprise What else could they do? Members of the body hold not long without the head 5

Moreover—

> Like a shameless *Vrishala* woman the goddess of sovereignty abruptly leaving her (deceased) husband king Nanda of a noble lineage has taken to the Vrishala Chandragupta and sticks fast to him What can we do here? Try how hard we may Fate frustrates our efforts like an enemy 6

For,—

> When His Majesty King Nanda had gone to Heaven, cut off suddenly, I tried hard under the powerful Mountain Chief Parvataka and when he was murdered under his son and yet failure has been my lot Surely the enemy of the Nanda family is Fate and not the Brāhmana Chānakya 7

How deeply do I lament the want of judgment betrayed by Malaya-ketu?

> How would I Rākshasa hale and whole still serving (the cause of) my master that has perished enter into an alliance with the enemy? This the Mlechchha, with a mind devoid of all judgment did not indeed perceive Nay, there is no wonder The mind of a man doomed to destruction by Fate, takes a perverted view of everything 8

So even now he will meet his death, falling into the hands of the enemy but Rākashasa will not ally himself with Chandragupta For it is a very great infamy to break one s faith from motives of self-interest, but none at all to be over-reached by the enemy —*Looking about with tears in his eyes* These are the parts of Kusuma-

pura which have been rendered holy by His Majesty King Nanda s rambles

> In this spot His Majesty formerly hit his arrows at moving marks with his horse in full career letting loose the reins in the act of stretching the bow In that field of the garden he halted and there he chatted These parts of Kusumapura now visited without them thus stealthily deeply grieve me **9**

Now where shall I, an unfortunate man go ?—*Looking about* Well I have it Here is the weed-grown garden I shall go there and learn the tidings of Chandanadāsa from some one No one foresees the good and evil turns of Fate that are to befall him

> I who formerly passed out of the town leisurely like a king, surrounded by thousands of chiefs pointed at by citizens with their fingers like the new Moon now again enter this wretched weed-grown garden of that town hurriedly in fear and alone like a thief frustrated in all my efforts ! **10**

But the exalted sovereign by whose favour I enjoyed that honour is no more —*Entering the garden and looking around* Oh pity !

> This weed-grown garden presents a rueful sight
>
> Like a family the series of exploits whereof were magnificent the mansion here the series of structures whereof were grand is gone (lit overthrown) Like the heart of a good man consumed by (the sorrow for) the destruction of his friends the lake there is dried up Like the schemes of a statesman worked under adverse Fate, the trees are devoid of fruit And as the mind of a witless person is possessed by evil counsels (lit policies), the ground is covered with weeds (lit grass)

Moreover, **11**

> Serpents, heaving sighs in the form of expiration, bandage with bits of slough the cuts of the branches (of trees) here that have been hacked with large and sharp axes and are sending forth cries of pain in the shape of the incessant moan of pigeons They do it out of compassion for them in their affliction as they had lived with them on terms of intimacy **12**

Besides these trees,

> Poor things, fallen on evil days and looking gloomy through loss of Chhāyā, appear, as it were, prepared to proceed to

> the cremation ground (for suicide by fire) greatly eaten up internally by the canker as by a very heavy gnawing grief accelerating (lit intensifying) the action of withering **13**

Now I will rest awhile on this broken stone-seat suited to my fallen fortune—*sitting down and listening* What is this sudden noise for that I hear?

> This sound of Kettledrums accompanied by the notes of sharp-sounding drums and conchshells which stuns (lit destroys) the ears of hearers overpowered by its intensity and which is no sooner taken in than thrown up by palaces on account of its magnitude spreads afar as if with the curiosity of surveying the extent of space **14**

After a moment's reflection Ah! I understand It tells how exultant the Royalty—*Breaking off here painfully and resuming* is at the capture of Malayaketu —*With a sigh* Woe to me!

> I have been made to hear the report and witness the exhibition of the enemy s sovereign power Now, me thinks the efforts of Fate would be to make me experience (the extent of) it **15**

MAN, *To himself*—He is seated I will now do as I am directed by Revered Chānakya —*He throws the noose round his neck in sight of Rākshasa, feigning not to have noticed him*

Rākshasa, *Seeing him*—What is this? That man there is hanging himself up Verily the poor fellow must be as much distressed as I Well, I will speak to him —*Making up to him* Good man! What are you doing?

MAN, *With a sigh*—Just what an unfortunate man like me Sir could do, grieved at the death of a dear person

RĀKSHASA, *To himself*—I already guessed that the poor man was as much distressed as I —*Aloud* You are matched with me in misery So if it be not a personal secret or a personal disaster I wish to hear it

MAN—It is not a personal secret, Sir nor a personal disaster But I can not brook delay in (the committal of) sucide The death of a dear friend grieves me

RĀKSHASA, *Heaving a sigh, to himself*—Woe to me I am surpassed by this man here, since I am so very regardless of my friend's

dıstress —*Aloud* I wısh to hear ıt, as ıt ıs not a personal secret nor a personal dısaster

MAN—You press me too much Sır ! So I tell ıt to you There lıves a monıed lapıdary named Jıshnudāsa ın thıs cıty

RĀKSHASA *To hımself*—Jıshnudāsa, I know ıs the ıntımate frıend of Chandanadāsa

MAN—That dear frıend of mıne—

RĀKSHASA *Wıth joy to hımself*—Ah ! He called hım *hıs dear frıend* He ıs closely connected So he may be knowıng about Chandanadāsa

MAN—gave away what he had to the poor and left the cıty forthwıth, wıshıng to burn hımself alıve So I came to thıs weed-grown garden to hang myself up before I should hear of hıs melancholy death

RĀKSHASA—Why does your frıend burn hımself alıve ?

Is he strıcken by terrıble dıseases beyond power of drugs to cure ?

MAN—No

RĀKSHASA—

Is he undone by the wrath of the kıng as deadly as fire and poıson ?

MAN—That, too, ıs not the case Chandragupta does not deal cruelly wıth the people

RĀKSHASA—

Is he smıtten wıth love for a woman ınaccessıble to hım beıng another s (wıfe) ?

MAN—Heaven absolve us of the sın ! He ıs surely not capable of such an ımproprıety of conduct

RĀKSHASA—

Then has he, lıke you a frıend dyıng helpless ? **16**

MAN—It ıs just so, sır !

RĀKSHASA, *Wıth uneasıness, to hımself*—Chandanadāsa ıs the dear frıend of Jıshnudāsa So the former's death must be the reason of the latter's suıcıde by fire Thıs ındeed, makes me somewhat uneasy at heart whıch ıs full of affectıonate regard for hım —*Aloud* Good man ! I also long to hear of the noble deed of your dear frıend ın detaıl

MAN—Unfortunate that I am I can no more brook a hındrance to the commıttal of suıcıde

RĀKSHASA—Good man ! Do tell me a tale that is worth hearing

MAN—Since I can not help, I tell it to you Hear me

RĀKSHASA—Good man ! I am all attention

MAN—There lives monied lapidary named Chandanadāsa in the Flower square of this city

RĀKSHASA *In anguish to himself*—Here are opened the flood-gates of my misery by Fate Now muster up your fortitude, my heart ! For you have in store something very painful to hear *Aloud* Yes good man ! He is reported to be a staunch friend noble soul What of him ?

MAN—He is the dear friend of this Jishnudāsa

RĀKSHASA—Well, go on

MAN—So Jishnudāsa made this request to Chandragupta to-day as befitted a loving friend

RĀKSHASA—What is it ?

MAN—May it please Your Majesty I have an adequate sum of money (for ransom) Pray release my dear friend Chandanadāsa in exchange of that

RĀKSHASA *To himself*—Well done Jishnudāsa ! There is the proof of friendship

> You have offered for the sake of a friend in troubles, to part with that wealth for which sons kill their parents and parents their sons like aliens, and for which friends disown their affection for friends Belonging to the trading class you are a good trader This wealth of yours is put to good use **17**

—*Aloud* When thus addressed what did the Maurya say ?

MAN—On his being thus addressed Chandragupta said to Jishnudāsa — We imprison Chandanadāsa not because we want money but because he does not give up the family of Minister Rākshasa that he has kept concealed somewhere, though we repeatedly ask him to do so If he gives it up, he gets release Otherwise he suffers death So saying he ordered Chandanadāsa to be taken to the place of execution Then Jishnudāsa left the town saying to himself I will now enter fire before I hear of the melancholy end of my friend Chandanadāsa' Thereupon I too came to the weed-grown garden in order to hang myself up before I hear of the melancholy end of my friend Jishnudāsa

RĀKSHASA—Is then Chandanadāsa ımpaled ındeed ?

MAN—No he ıs yet to be ımpaled Agaın and agaın they ask him ın hıs last hour (lıt now) to surrender the famıly of Mınıster Rākshasa agaın and agaın he denıes ıt, staunch ın hıs affectıon to hıs frıend and thus (lıt on thıs account) hıs end (lıt death) ıs delayed.
RĀKSHASA *Wıth admıratıon to hımself*—

> Bravo Chandanadāsa! You too, my noble frıend who, have proved the refuge of the destıtute have won the fame whıch Śıbı dıd resultıng from the protectıon of those seekıng shelter **18**

—*Aloud* Go quıck good man and prevent Jıshnudāsa from enterıng fire I wıll rescue Chandanadāsa from (the jaws of) death !

MAN—By what means sır, wıll you rescue Chandanadāsa ?

RĀKSHASA *Drawıng hıs sword*—By means of thıs, the frıend of enterprıse

> Thıs sword that resembles ın hue the cloudless sky, that shows as ıt were lınes of haır standıng on ends from a love of fightıng ın the form of streaks of superıor radıance, that has proved ıts strength to the enemıes ın the test of battle on account of ıts surpassıng excellence thıs sweet companıon of my (rıght) arm prompts me who am besıde myself wıth love for my frıend to thıs darıng deed **19**

MAN—I am not able sır, to say ın the language of certaınty ıf you are the noble Mınıster Rākshasa whose name ıs auspıcıous to utter although the preservatıon of the lıfe of the monıed lapıdary Chandanadāsa reveals you as such, sınce you are fallen ın adverse cırcumstances So do me the favour of removıng the doubt
—*He falls at the feet of Rākshasa*

RĀKSHASA—Good man! I am that Rākshasa ın the real sense of the word, who saw wıth my own eyes the destructıon of my sovereıgn, brought my frıend ınto troubles, got the epıthet of 'base' and has made my name too ınauspıcıous to utter

MAN, *Agaın fallıng at hıs feet, wıth joy*—Good heavens! I have got what I yearned for!

RĀKSHASA—Get up Make no delay and tell Jıshnudāsa that Rākshasa rescues Chandanadāsa from (the jaws of) death thıs very ınstant

He sets off with his drawn sword repeating This sword which resembles etc

MAN—I beg your favour Noble Minister! I have (lit here is) some thing (to tell you) Formerly cursed Chandragupta had ordered Śakatadāsa to be executed He was rescued from the place of execution by some one and taken abroad Thereupon cursed Chandragupta quenched the blazing fire of his anger against noble Śakatadāsa with the blood (lit death) of executioners who were asked to explain why they were negligent Since then if they see any stranger with a sword behind or before, they promptly dispatch the criminal there and then anxious about their own safety So if the Noble minister goes sword in the hand he will hasten the end of monied Chandanadāsa — *Exit*

RĀKSHASA—How difficult of comprehension is the course of the policy of this fellow Chānakya ?

If Śakatadāsa was in sooth conducted to me by that enemy s credited agent why did he in anger put the executioners to death ? If that was not the case, how could he possibly get up that (fabricated) letter ? Making speculations upon speculations in this way my mind comes to no decision —

Musing awhile **20**

This is not the time to use the sword for in that case executioners execute the sentence early Political schemes bear fruit after a lapse of time Of what avail are they here ? It is not proper to observe an attitude of indifference for, my dear friend incurs this terrible death on my account Oh, I see, I will offer my person to redeem him —

He flings away his sword —Exit **21**

END OF ACT VI
called
FALSE FETTERS

ACT VII

CATASTROPHE

There enters the executioner Vajraloman

VAJRALOMAN—Away, Sirs away Keep off

Lack-a day! If you wish to save your life your property your wife and your family, keep far away from the politically unwholesome which is fatal like poison **1**

Moreover,

If a man partakes of the physiologically unwholesome he (himself) falls ill or dies But if one partakes of the politically unwholesome the whole family dies **2**

If you doubt the truth of it, lo! there comes Chandanadāsa He is being taken to the place of execution for doing what is politically unwholesome *Looking up*—what do you say Sirs? You ask me if he has any means of release Yes he has, if he would give up the family of Minister Rākshasa *Looking up again*—what do you say? Cherishing a regard for those who seek his protection he would not do this foul deed to save himself Then know for certain Sirs, that he suffers death What signifies your anxious enquiries after remedial measures?

Then enters Chandanadāsa in the garb of one to be executed carrying the pale on his shoulder with his wife and son following him attended by the executioner Bilvavaktra

Wife *with tears in her eyes*—Fie!

A bow of contempt to Yama that makes us die the death of a thief, although we are always fearful of the least violation of propriety in our family **3**

Yes the wicked make no distinction between those who remain aloof from sins and those who commit sins Otherwise—

Why should hunters O fie on them cherish an obstinate desire to kill the innocent deer that lives on grass renouncing meat for fear of death? **4**

Looking around Dear Jishnudāsa! Why do you not speak to me? Nay, at such a time (as this) persons standing by (lit within sight) are indeed, hard to find

CHANDANADĀSA, *with a sigh* —There he is, my esteemed and beloved friend Turning his woe-be-gone face he follows me (still) with his eyes full of tears, while dragging his body homeward

BILVAVAKTRA—Mr Chandanadāsa ! You are at the place of execution So tell your people to retire

CHANDANADĀSA—Noble Lady ! Turn back taking the boy with you It is not proper to follow further

WIFE *with a sigh* —My Noble Lord ! You proceed to the other world, not to another land This is not the time for a well-bred wife to turn back

CHANDANADĀSA—And what is your resolve, Noble Lady ?

WIFE—It is to bless myself by following the footsteps of my Lord

CHANDANADĀSA—Noble Lady ! It is not a wise resolve You have to kindly look after this boy He is inexperienced

WIFE—May the bountiful tutelary gods kindly look after him ! Here my boy, make obeisance to your father for the last time

SON, *falling at the feet of Chandanadāsa* —What shall I do now father, that am to be fatherless !

CHANDANADĀSA—You shall live in a *land without Chānakya*

BILVAVAKTRA—Mr Chandanadāsa ! The post is set up Get ready now

WIFE—O for chivalrous souls to save us !

CHANDANADĀSA—Now why do you cry Noble Lady ? His Majesty king Nanda who had compassion for persons in distress, is gone—gone to the other world

VAJRALOMAN—I say, Billavattā seize Chandanadāsa His people will of themselves retire

BILVAVAKTRA—Here I do it Vajjalomā !

CHANDANADĀSA—Good fellow ! Wait a while Let me embrace my son *Embracing him and smelling him on the head* —Since death is certain you shall meet it, my son without swerving from your devotion to the friend's cause

SON—Do I require to be told this ? It is our family creed, father !

VAJRALOMAN—Now seize him, I say

The executioners seize Chandanadāsa

WIFE, *beating her breast*—O for chivalrous souls to save us !

RĀKSHASA, *pushing aside the screen and entering*—Fear not, lady, fear not O, you executioners! Don't you put Chandanadāsa to death

> Let the victim s garland which is the road (leading) to the realm of Yama be hung round the neck of me here who formerly witnessed the destruction of my sovereign s family as if it were an enemy's family who remained at ease in the day of my noble friend s misery as if it were a day of grand festivity, and who held his life dear although subjected to the ignominy of circumvention **5**

CHANDANADĀSA, *seeing him with a sigh*—Minister! What is this?

RĀKSHASA—An imitation, in part of your noble deed

CHANDANADĀSA—What have you done? You have rendered all my effort fruitless

RĀKSHASA—I am (simply) achieving my purpose Don t you, friend, blame me Well good fellow! Report to wicked Chānakya

VAJRALOMAN—What shall I report?

RĀKSHASA—

> Here I am, the man on whose account he deemed worthy of execution a person that is worthy of adoration who has very much dwarfed the fame of Śibi, having acquired greater fame by saving another at the cost of his own life even in this evil Kaliage when human proclivities have been vitiated, and owing to his surpassing excellence, has eclipsed the noble achievement of Buddhas by his nobler deeds **6**

VAJRALOMAN—I say, Billavattā! Take Mr Chandanadāsa with you and wait for a time under the shade of the tree younder on the burning ground while I report to Revered Chānakya that Minister Rākshasa is in our hands

BILVAVAKTRA—All right, Vajjalomā *Let it be as you say,*

He goes taking with him Chandanadāsa accompanied by his wife and son

VAJRALOMAN—Come on Minister! *Proceeding some distance with Rākshasa*—which of the door-keepers are here? Tell revered Chānakya who has destroyed the Nanda family and established the Maurya family

RĀKSHASA, *to himself*— Woe to me! Even this I have to hear
VAJRALOMAN—Here we have in our hands Minister Rākshasa whose intellectual resources have wholly failed against the tactics of the Revered One

Then enters Chanakya with his face only visible the rest of his body being wrapped in a fine coat of mail

CHĀNAKYA—Good man!

Who bound the fire glowing red with its circle of big flames forthwith in a cloth? Who held fast the ever moving wind by means of meshes? Who shut up in a cage the lion with his mane smelling of the ichoral exudation of elephants? Who stemmed with a pair of arms the fearful ocean teeming with crocodiles and other marine animals? 7

VAJRALOMAN—Your revered self proficient in statecraft did it surely

CHĀNAKYA—Not so, say rather Fate did it, hostile to the Nanda family

RĀKSHASA, *to himself*—O here I see before me Vile no, no, (I must say) Noble Kautilya

He is the mine of all knowledge (lit sciences) as the ocean is of pearls My spite only makes me hold his merits cheap 8

CHĀNAKYA *seeing Rākshasa, with joy*—Here is Minister Rākshasa, that great man

Who troubled so long the Mauryan army with heavy strain of military equipment and my brain with that of devising schemes causing continued wakefulness (to the army and to me) 9

Doffing the coat of mail and making up to Rākshasa—Minister Rākshasa! Vishnugupta bows to you

RĀKSHASA *to himself*—The title of 'Minister is now a mockery (lit a thing to be ashamed of)—*aloud* Please do not touch me, Vishnugupta! I am defiled by the touch of *chandālas*

CHĀNAKYA—Minister Rākshasa! This man here is not a *chandāla* He is a servant of the king His name is Siddhārthaka You know him It was he who in the garb of friendship got, that fictitious letter written by Śakatadāsa who poor fellow, knew nothing about it The other man there is also a servant of the king His name is Samriddhārthaka

RĀKSHASA, *To himself*—Luckily my mind is absolved of the suspicion on Śakatadāsa

CHĀNAKYA—To make a long story short,

> Those malcontents headed by Bhadrabhata, that fabricated letter that rescuer Siddhārthaka, those three ornaments on sale, that Kshapanaka, friend of yours that woe-be-gone person of the weedgrown garden and that terrible persecution of the headman of the guild of lapidaries, all this was devised by the Vrishala longing to meet you brave man ! **10**

And the Vrishala is just coming to see you Lo ! there he is

RĀKSHASA, *to himself*—I cannot help it See him I must

Then enters the king with the retinue about him

KING *To himself*—Since the Revered Preceptor vanquished without so much as striking a blow, the forces of the enemy which were so formidable, I feel in a way abashed

> My arrows with their heads bent down as it were, with grief, being put to shame by the achievement of the (wished for) result without their agency, have to observe perpetually the vow of lying in the quiver **11**

But I must not say so

> One is surely able to vanquish those who are to be vanquished on earth with his bow unstrung, if his Revered Preceptor, vigilant in all matters, keeps wide awake in all matters of state **12**

Making up to Chānakya—Revered Sir ! Chandragupta bows to you

CHĀNAKYA—Vrishala ! You have had my blessings Now make your obeisance to the Worshipful Minister Rākshasa

KING, *making up to Rākshasa*—Revered Sir ! Chandragupta bows to you

RĀKSHASA, *looking at him to himself*—O, this is that Chandragupta who—

> Has in due course attained to sovereignty as an elephant does to the leadership of the herd, his surpassing greatness having been presaged even when he was young *Aloud* Victory to your Majesty

KING—Revered Sir ! **13**

> Say (lit think) which part of the world will not be conquered by me now that you who are a veritable Brihaspati in politics, will vigilantly look after the affairs of state ? **14**

Rākshasa *to himself*—The reference to ministerial offices (lit service) is a hit at me of the disciple of Kautilya No no I must not say so It is indeed a courteous compliment of Chandragupta My spite makes me take it otherwise The fame that Chānakya has won is (amply) justified For—

> Even a thick-headed minister coming by a king possessed of heroic qualities is sure to win fame But coming by a bad king even an unerring minister falls with the fall of king whose support he has sought after the manner of a tree growing on the bank of a river **15**

CHĀNAKYA—Minister Rākshasa! Do you wish that Chandanadāsa should live?

RĀKSHASA—undoubtedly Vishnugupta

CHĀNAKYA—Then take this sword

RĀKSHASA—No Vishnugupta, it cannot be I am not fit to wield the sword and that too which you wield

CHĀNAKYA—Minister Rākshasa! That I am fit and not you how can it be? Just look,

> O man of talent as the elephants deprived of the pleasures of bathing, eating sporting drinking and sleeping according to their liking that have their backs swollen on account of the (constant) furnishing of military accoutrement, along with the horses kept bridled and saddled incessantly and on that account emaciated all through (fear of) your great prowess (lit greatness of your prowess) that has humbled the pride of haughty adversaries **16**

But why all this? Unless you take this sword Chandanadāsa dies

RĀKSHASA—Well Vishnugupta I bow submission I yield to the affection for a friend that compels me to agree to anything and everything

CHĀNAKYA *delivering the sword with joy*—Vrishala! I congratulate you on Minister Rākshasa showing regard to you and accepting the sword

KING—Chandragupta is fully alive to the kindness of the Revered Minister

ATTENDANT *entering*—Victory to Your Majesty Revered Sir! There is Malayaketu at the gate in chains, accompanied by Bhadrabhata Bhāgurāyana and others

CHĀNAKYA—Good fellow! Speak to Minister Rākshasa He minds these things now

RĀKSHASA, *to himself*—What is to be done now? He is made captive and I am made to advise by Kautilya There is no help *Aloud* Please Your Majesty It is well-known that I lived at the court of Malayaketu for some months (lit time) so let his life be spared

The king looks at Chānakya (signifying assent)

CHĀNAKYA—Yes, Vrishala this request of Minister Rākshasa which the very first deserves to be granted *To the attendant*—Good fellow! Tell Bhadrabhata and others in my name that advised by Minister Rākshasa His Majesty Chandragupta gives back to Malayaketu the kingdom that he had inherited from his father So they should go with him and return after his reinstatement Also tell Vijayapāla the governor of the castle that His Majesty Chandragupta, highly pleased at Minister Rākshasa s accepting the (ministerial) sword, orders that Chandanadāsa, the headman of the guild of lapidaries be made the paramount headman of the guilds of all townships in the empire Moreover, let the bonds of all excepting war—horses and war-elephants be removed But now that there is Minister Rākshasa at the helm where is the use of war horses and war—elephants?

Let the bonds of all including war-horses and war-elephants
be, therefore, removed **17**

ATTENDANT—As the Revered One commands *Exit*

CHĀNAKYA—Now King Chandragupta and Minister Rākshasa! Tell me what good I may do to you beyond this

KING—What good is there beyond this?

RĀKSHASA—If, however you be not satisfied bless this wish

May our Lord Avantivarman that is the self-begotten God Vishnu who having assumed the form of the Boar proper for the work of preservation supported the earth submerged in the (watery) deluge on the tip of his tusk in former times and who having assumed the form of our Sovereign, now affords protection to the earth oppressed by the Mlechchhas by his pair of arms, may that King, whose relations and dependents roll in riches, long gladden the Earth!' **18**

Exeunt Omnes

END OF ACT VII
called
CATASROPHE

MUDRĀRĀKSHASA

OR

THE SIGNET RING

NOTES, APPENDICES AND INDICES